Philos

The Christian Century

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The Concordat—
Rome's Bulwark

By Romulus

The Parish and the War

An Editorial

Only Out of Judea

By John Clarence Petrie

To Win the Peace

An Editorial

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In This Issue

JOHN CLARENCE PETRIE

has been writing frequently for The Christian Century in recent months. Most of our readers are by this time familiar with his unusual church background, which has included a period in preparation for the Roman Catholic priesthood, in Episcopal orders and in Unitarian pulpits. He was also in youth an attendant at evangelical churches. At present he is the minister of the First Unitarian Church, Houston, Texas.

OSWALD GARRISON VILLARD

is not only a veteran leader among liberal journalists in the United States, but an acknowledged authority in the field of military strategy. One of the most recent of his books, *Our Military Chaos,* deals with the problems which, now that war has engulfed the nation, clamor for instant attention. Mr. Villard is a grandson and biographer of William Lloyd Garrison. For many years he was both editor and publisher of the *New York Evening Post* and the *Nation.* He now contributes regularly to this paper.

ROMULUS

is the pen-name of an American journalist who for many years represented a leading metropolitan newspaper at Rome. This series of articles on "The Church of Rome at Home" is now approaching its conclusion. The final article in the series, dealing with "The Prisoner of the Vatican," will appear next week.

MARSHALL WINGFIELD

is minister of the First Congregational Church, Memphis, Tenn. With his report in this issue Dr. Wingfield assumes the post as staff correspondent for western Tennessee and the Delta region of Arkansas and Mississippi.

The CHRISTIAN CENTURY

December 24, 1941

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Calendar of Coming Events

Dec. 27-30. Annual Youth Anti-War Congress, Chicago.
Dec. 27-Jan. 3. National Assembly, Student Christian Associations, Oxford, O.
Dec. 28. Chicago Sunday Evening Club; Ivan Lee Holt, speaker.
Dec. 28. Student Recognition Day.
Dec. 28. Ford Hall Forum, Boston; John T. Whitaker, speaker.
Dec. 29-Jan. 2. National Methodist Student Conference, Urbana, Ill.
Dec. 31-Jan. 2. Conference for Evangelical College, University and Seminary Students, Naperville, Ill.
Jan. 4. Ford Hall Forum, Boston; Vincent Sheean, speaker.
Jan. 4-11. Universal Week of Prayer.
Jan. 5, 6. Association of Methodist Schools and Colleges, Cleveland, O.
Jan. 6. Grand Traverse Baptist Association, Traverse City, Mich.
Jan. 7. Osceola Baptist Association, Evart, Mich.
Jan. 9. Grand River Baptist Association, Belding, Mich.
Jan. 9-12. Home Missions Council, Trenton, N. J.
Jan. 11. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis L. Mann, speaker.
Jan. 12-15. Foreign Missions Conference, Trenton, N. J.
Jan. 12-16. American Institute of Cooperation, Atlanta, Ga.
Jan. 13. Kalamazoo River Baptist Association, Battle Creek, Mich.
Jan. 13. Shiawassee Baptist Association, Lansing, Mich.
Jan. 14. St. Joseph River Valley Baptist Association, Three Rivers, Mich.
Jan. 15. Hillsdale Baptist Association, Coldwater, Mich.
Jan. 16. Jackson Baptist Association, Parma, Mich.
Jan. 18. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 18. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; André Morize, speaker.
Jan. 19. Lenawee Baptist Association, Tecumseh, Mich.
Jan. 20-22. Interdenominational Missionary Assembly, Jacksonville, Fla.
Jan. 20-22. University of Tennessee Mid-Winter Convocation, Knoxville; Ralph Sockman, speaker.
Jan. 21. Wayne Baptist Association, Holly, Mich.
Jan. 21-23. Interdenominational Missionary Assembly, Daytona Beach, Fla.
Jan. 22. Flint River Baptist Association, Flint, Mich.
Jan. 23. Federal Council of Churches, Executive Committee, New York city.
Jan. 24-26. Child Labor Day.
Jan. 25. Ford Hall Forum, Boston; Rockwell Kent, speaker.
Jan. 24-28. Interdenominational Missionary Assembly, Miami, Fla.
Jan. 25. Southeast Youth Conference, Miami, Fla.
Jan. 25. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Francis S. Hutchins, speaker.
Jan. 25-27. Interdenominational Missionary Assembly, Ft. Lauderdale, Fla.
Jan. 26-29. Ohio Pastors' Convention, Columbus.
Jan. 27-30. Methodist Southeastern Jurisdiction Missionary Council, Nashville, Tenn.
Jan. 28-30. Interdenominational Missionary Assembly, Palm Beach, Fla.
Jan. 29. Conference on Pastoral Counseling, Philadelphia; John S. Bonnell, director.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

AMERICA is still so stunned by the war which has burst at our doors that it is almost impossible to realize that another Christmas is at hand. For too many years now Christmas has carried overtones of irony, plainly to be heard above the carols. But this year the irony passes into something else close akin to incredibility. Can it be possible that we are to attempt to celebrate Christmas, the festival of universal peace—we who are about to imbrue our hands in the bloody rites of war? Yet there has always been something incredible about Christmas. Christmas, as is so vividly brought out in an article elsewhere in these pages, came out of an incredible environment to an incredulous world. And it has persisted for these centuries, ever widening the boundaries of its influence, in the face of that world's lack of faith and even outright denial. This year we shall celebrate in humility of spirit and great searching of heart. We shall not feel ourselves among those gathered close about the manger, but rather among those in the darkness outside who are sore afraid. Yet we shall celebrate, for all the clouds of war and of man's hate cannot utterly shut away from us the shining of the star. In Palestine the road from Armageddon to Bethlehem is a rugged road, but it is not long.

Can This Be Christmas?

Balkan States Declare War Against Us

THERE IS more pathos than humor—though something of both—in the news that the German and Italian declarations of war against the United States were promptly followed by similar declarations from Bulgaria, Rumania and Hungary. The idea of these minor states, which could not defend their own boundaries, throwing down the gauntlet to the United States and the British empire seems more than a little absurd. The smile that this naturally provokes may be checked by the recollection that we also have some allies whose prowess in war, separately, would scarcely strike terror to the hearts of our enemies. Costa Rica, El Salvador, Honduras and Haiti might be mentioned. Yet we recognize that the collaboration of these neighbors is of the utmost importance, and we welcome it with appreciation as essential to the solidarity of hemispheric defense. But these little nations have joined the Allies against the Axis neither by reason of any intimidation upon our part nor by the substitution of our will for theirs in the determination of their policies. The pathos of the situation in the Balkans is that these nations, now officially enrolled among our enemies, are themselves victims of the same power against which we fight. The pathos of France, "unoccupied" but nonetheless dominated, is repeated here on a somewhat smaller scale but in a more intense form. The situation of France was, at least, such that it could avoid the open ignominy of switching sides in the conflict, even though it could not escape from an almost equally ignominious "collaboration" with its conqueror. To Bulgaria, Rumania and Hungary, even this bleak alternative was not open. Their declarations of war are not spoken with their own voices but are uttered through loud-speakers operated by remote control from Berlin.

Bad News in the Pacific

BY THIS TIME the American people have steeled themselves to the prospect that the first phases of the war in the Pacific, on which they are now embarked, will bring reverses. Secretary Knox's report on the damage done at Honolulu, while by no means answering all the questions which are being asked on every hand, makes it certain that the American fleet has suffered a terrific blow. Guam has been captured, and while the little garrisons on Midway and Wake islands are still holding out with stirring heroism, the Japanese have already succeeded in making those atoll stepping-stones of no use in ferrying reinforcements to Singapore or the Philippines. So far, the American resistance seems to be holding the Japanese to the beach heads which they have established on Luzon, and American flyers are credited with having sunk one battleship and seriously damaged several transports taking part in landing operations on that island. But it now seems questionable whether the Japanese are seriously try-

ing to capture the Philippines at this stage of their campaign. Rather, they act as though their main drive was concentrated against Malaya and Singapore, with the attack on the Philippines having the nature of what military men call a "containing action," planned principally to keep American planes and naval ships so busy that they cannot interfere with the passage of Japanese transports southward or attempt to help in the relief of Singapore. In Malaya the British are slowly falling back before a Japanese advance which has already cut the peninsula, thus placing Rangoon and all south Burma in peril. There is still no reason to fear an early capture of Singapore, but it does begin to look as though that fortress-base might soon be closely invested. Hongkong is in dire straits. On the other side of the ledger the best news of the week came from China. If the Chinese reports of withdrawal of Japanese troops from Hankow and Manchukuo are confirmed, it will show that Japan is already having to contract her overextended lines. The success which the Dutch have had in operating against Japan's long line of communications is also a portent of better days ahead.

Is It the Same Foot?

WHEN first we saw the item which we are about to quote from *Zion's Herald,* we marked it for extended editorial comment. On thinking the matter over, however, we can see no particular merit to be gained by any such attempt at lily-gilding. And there is always the warning against works of supererogation to be borne in mind. So we will be content simply to quote in all its pristine beauty this latest achievement of Hollywood's master minds: "Since British law forbids the use of the word 'heaven' in theater billing, the producers of the Methodist-preacher motion picture, 'One Foot in Heaven,' were under the necessity of changing the name of the film for presentation in England. There it will be known as 'One Foot in Trouble.' "

Have We a Right to Know the Truth?

DURING THE past two years America has possessed the best informed public in the world. News services covering the planet brought a day-by-day knowledge of events unequaled in any other country. This was true of remote corners of the earth as well as of the major nations involved in the widening circle of war. Americans had the opportunity of understanding more clearly than did Japanese or Chinese what was happening in East Asia. They had access to facts concerning Europe of which even the people of England were in ignorance. Now this favored position has changed. Persons who have lived abroad in recent years have been quick to sense the meaning of the dead level of uniformity which has suddenly appeared in our war dispatches. But the public at large continues to react to news as they have been trained to do by standards of veracity which no longer exist. They have not been disciplined by hard experience with war censorship to winnow the wheat from the chaff and to demand at least the essential outlines of the truth as their right. The handling of the news from Hawaii by the censorship is however rapidly remedying that deficiency. Even after the visit of Secretary Knox to that island fortress there remains much that is unsatisfactory to a public avid for facts. A similar attitude on the part of the British government at the outset of the European war resulted in an upheaval which eventually produced cabinet changes and a revision of the official policy. When it was made, it was discovered that after all it was wise to take into the confidence of the government the people who were paying for the war in life and treasure. It is not too soon for Americans to realize that that must also happen here. We have a right to know the truth.

Nehru and Other Indian Nationalists Freed

CLOSE OBSERVERS might have read into the release of Pandit Jawaharlal Nehru from his Indian prison evidence that the crisis in the Orient was about to break. Nehru was released on December 3. With him Maulana Abul Kalam Azad, the Moslem president of the Indian Congress party, and about five hundred other political prisoners were set at liberty. On December 7 came the outbreak of war, ushered in by Japan's attack on Singapore and Burma. Attention is not drawn to the proximity of the two dates to suggest that Nehru was freed because the British authorities knew that war in the East was only four days away. But it is reasonable to conclude that their recognition of the pressing need to seek greater unity in India had a good deal to do with their decision. While there is no danger that India's nationalists will turn to Japan for salvation, British commanders in the Orient would hardly want to enter a major war with 300,000,000 disaffected people at their backs. Gandhi has announced that the release of Nehru and his fellow prisoners—after all only a small proportion of the 30,000 nationalists who the Congress party claims are in jail—will have no effect on his non-cooperation policy. Nehru also is quoted by the *New York Times* as saying that, while his sympathies are with the Allies, the policy of the Congress party will remain unchanged until freedom has been granted. Yet Nehru's release is bound to have some effect on the minds of the Indian masses who have felt the severity of the sentences imposed to be wholly out of line with any "defense" requirements. It is good to see Britain beginning to seek to win the confidence of India's patriots. But this change of policy comes at a late date. Perhaps too late.

Russian Successes Continue

GERMAN reports from the whole Russian front might well be couched in the words of the general who, reluctant to admit failure, reported: "We are advancing backward and the enemy is retreating upon us." Following the admission of a moratorium on the taking of Moscow, there have been reports of "strategic retirement" to consolidate forces. The German news agency, D.N.B.,

asserts that ten million Russian soldiers have been put out of action since the beginning of the invasion. This number strangely coincides with the generally accepted number of Russian soldiers who were in action at that time. Yet the Russian remnant, which would be zero according to these figures, has unquestionably reversed the movement of the German steamroller and inflicted tremendous losses. Russian estimates put these German losses, from June to November, at 19,000 guns, 15,000 tanks, 13,000 planes, and 6,000,000 men killed, wounded or captured, not counting the heavy losses in men and material from November 16 to December 10 in the vicinity of Moscow. These statistics cannot be guaranteed, but the considerable success of the Russian counter-attacks is a certainty. Within the week prior to the date of this writing, Russian gains have been registered at the following points: at Volkhov, where a German salient had been thrust forward south of Leningrad; at Kalinin, on the railroad between Leningrad and Moscow; at Klim, the recapture of which clears the railroad between Moscow and Leningrad; near Tula (not yet retaken), the principal German salient south of the capital; in the Elets sector, south of Tula; on the shore of the Sea of Azov west of Rostov; and in the neighborhood of Kerch (still held by the Germans) in the Crimea. Successes in so many widely separated areas along the whole length of the line, with no balancing reverses at other points, cannot be considered a merely momentary fluctuation in the fortunes of war. After taking terrific punishment, the Russians appear definitely to have stopped the nazi invasion on the whole front.

Missionary with a Long View

JUST as we were going to press last week word came of the death of Dr. Henry W. Luce. Only a brief item could be tucked in at the bottom of a news page—an item which in no sense did justice to the importance of the career whose closing it recorded. Dr. Luce was one of that group of collegians who went into the mission cause during the nineties, and shortly transformed that cause into a crusade which challenged world attention. He never achieved the prominence which came to some of his comrades—men like Robert E. Speer and John R. Mott and Sherwood Eddy—nor the fame which martyrdom bestowed upon his classmate and dearest friend, Walter Pitkin. But the accomplishments which he leaves behind are proof of what one man, working quietly but with long-ranging prevision, can bring to pass. Henry W. Luce devoted his life to finding intellectual ways by which the gospel could be mediated to that most rational of peoples, the Chinese. The result is to be seen today in the Shantung Christian University at Tsinan, capital of Confucius' province; in the great Yenching University at Peking; in the association which ties together all the higher educational efforts of Protestantism in China; in the association of trustee boards in this country which has worked out a common program for supplying the financial needs of the Christian colleges in China. Even after his return to this country, and a brief period on the faculty at Hartford, he was not content to settle into his well earned retirement. Constantly he was trying to devise new ways to solve the problem of interpreting the Orient, and especially China, to America. There were no "impossibles" in his vocabulary. Perhaps some of this same spirit he passed on to his son, in whose rise to leadership among American publishers he took such pride. If the story of such a life could be fully and fitly told, many a collegian today, baffled by the prospect which graduation now holds forth, might be moved to ask, Where can I make a better investment of such talents as I may have than in this same cause?

Why Doesn't Russia Attack Japan?

IF THE MATTER were not so serious, there would be something ludicrous about the wild swings of the pendulum of public feeling in this country between abounding optimism and black pessimism. Two weeks ago the American people were sure that they had nothing to fear from a war in the Pacific. Our fleet was the largest and best in the world; our airplanes could drive any rivals out of the skies, our resources were inexhaustible. If the Japanese should be foolhardy enough to challenge us, we could romp over them in a matter of weeks. Then came the attack on Pearl Harbor and word that the fleet had been hard hit. From confidence in a quick and easy victory the nation swung to the other extreme. And with the swing comes the querulous complaint: Why doesn't Russia do something? Vladivostok is only six hundred miles from Tokyo; why doesn't the Russian air force start bombing the matchwood cities of Japan? Before we grow too indignant at Russian inaction, there are at least four facts to call to mind. First, if Vladivostok is only six hundred miles from Tokyo, Tokyo is only six hundred miles from Vladivostok. It would be quite as possible for Japanese planes to blast Russia's Siberian base as for the Russians to strike at Japan's. Second, we have no means of knowing how many troops Russia still has in the Maritime provinces, but it is likely that she has taken a great many for the defense of her western front. Third, it would be immensely difficult for her to support a second war on the Pacific front, dependent as she would be on the thin supply line of one railway. Finally, it is only fair to remember, as Mr. Litvinov has reminded us, that Russia is already doing more fighting against the Axis than any other nation. All this, of course, does not preclude the possibility that Russia may eventually declare war on Japan. But it would be just as well for the United States to make up its mind that, having become involved in the war, it cannot rely on anyone else to shoulder its burdens.

Relief for Disabled Veterans Or Raid on the Treasury?

UNDER COVER of multi-billion dollar appropriations for lease-lend activities and for national defense, two new pension bills were recently passed by the House of Representatives (not exactly "sneaked through," as some critics say) and are now before the Senate subcommittee. The first increases the monthly compensation to disabled veterans whose disability is *not* connected with

their service and gives all veterans, whether disabled or not, the same stipend ($40 a month) upon reaching the age of sixty-five if their incomes are less than $1,000 for single men or $2,500 for married men. The second bill gives pensions to all widows, children and dependent parents of deceased veterans, regardless of disability. It is not nice to use terms like "grab" and "treasury raid" in connection with pensions for former soldiers. Let them be far from us. Still, it is to be noted that the lobby for these bills consists exclusively, so far as reported, of the organizations of the men who would get the money, either for themselves or for their prospective widows and descendents. Certainly this country has not been niggardly toward its deserving or unfortunate veterans. Perhaps the whole matter could be viewed with less distorting emotion if some other word were substituted for "veteran." That word calls up the picture of one who has borne the shocks and dangers of many campaigns and who bears upon his body the marks of conflict—in short, of a *veteran*. It does not seem to describe accurately a man who was drafted in 1918 at the age of twenty, served three months in a training camp or in an office job, and during the subsequent twenty-three years has been in the insurance business. Under the second of the proposed laws, this man may, in 1968 at the age of seventy, marry his third wife (a young one) who will be drawing a pension until her death at no exceptional age in 2028; and his child by that marriage may be on the pension roll for twenty or thirty years after that. It seems quite a load to place upon the shoulders of generations yet unborn in compensation for those three months in the training camp. Analysts of the bill estimate that their full effect will not be worked out within less than a century, and even that does not take into account the time it will take to pay off the debt that will be incurred in raising the money.

Calling Names In Wartime

ONE can sympathize with that congregation in New Orleans which changed its name last week from the Rising Sun to the Pentecost Baptist Church. It is not so easy to understand why the Metropolitan Opera Company should have suddenly decided that it will drop "Madame Butterfly" from its repertoire, or why the company now presenting a season of Gilbert and Sullivan in New York should have shelved future performances of "The Mikado." But there is nothing to be said for the people who seem to be trying to certify their patriotism and resolution by flinging foul names at the enemy. Theirs is a form of infantilism only a slight degree above that of the valiant souls who, covered by darkness, chopped down four Japanese cherry trees at the edge of the basin in Washington. Yet we read and hear enough to make us believe that this sort of thing is growing. *Time,* for example, speaks of "the yellow b——s," and a news-reel commentator played for cheap laughs and cheers the other night by talking about "the little yellow bellies." That sort of thing should be choked off before it gets well started. It is a bad sign, because it indicates not confidence but fear. (Ask any psychologist.) It is an indication, moreover, of our own share in the responsibility for this crisis, for it reveals our racial snobbery. And it is a start toward whipping up such a spirit of hate as will, if it succeeds, make impossible the writing of a decent peace.

To Win the Peace

ON THE DAY the United States declared war on Japan fifteen organizations concerned with international affairs met in Chicago to discuss the requirements for a just and durable peace. The meeting had been planned long in advance of that tragic day. The organizations which sponsored it represented all shades of opinion on the war issue, from the Fellowship of Reconciliation to the Fight for Freedom Committee. Some excited souls counseled a last-minute cancellation, but the meeting was held anyway. And a very good meeting it turned out to be. The three speakers—Ernest Fremont Tittle, Walter W. Van Kirk and Frank Kingdon—each had something vital to say on the subject under consideration, and a number of seminal ideas were planted in Chicago which will bear a valuable harvest some day.

Then what happened? Two days later the *Chicago Daily News,* the paper published by the secretary of the navy, let loose an editorial blast. The meeting, it declared, had been "out of order." So also had been the Fight for Freedom Committee for announcing that it "would work for a just peace when the war is over." "The business before the people of the United States at the moment," said the editorial, "is not peace, but war. We face the colossal task of putting a peace-loving nation on an all-out war basis with the utmost speed possible. This task is the only task before us." Discussion at this time of the nature of the peace to follow the war, said this newspaper, is "sheer lunacy."

Now the fact that one editorial page speaks in that fashion is not particularly important. But if any considerable part of the American people begin to think and speak like that, it becomes important. For it simply is not true that "the only task before us" is making war. We have several other important tasks on our hands, and among them none so important as making a durable peace. If the nation gives its sole attention to making war, and defaults on its preparations to make peace, the tragedy of Versailles will be repeated on a vaster scale—for this time peace will have to be made for the whole world.

Some day the war will end. We believe that it will end with the power of the Axis tyrants broken. We believe that it will end with the responsibility for the nature of the ensuing peace laid heavily upon this nation, acting in concert with its allied nations. The making of a just peace after this war will be far more difficult than it was last time. The Versailles peace, which lost the last war, sought to build an enduring order according to a simple pattern of two overwhelmingly armed European powers, one with the world's mightiest army and the other with its mightiest navy, making use of a cordon of satellite armed states to maintain their paramount power in Europe and of a sys-

tem of mandates to extend their control over the colonial world. That simple pattern dissolved in ruin in less than twenty years. And today the materials are not available to re-erect a structure after that pattern, or any other similar to it.

On the same day that the Chicago paper lashed out at those who would discuss the nature of the coming peace, another and a wiser editor, William Allen White, was saying: "We should be setting up some machinery to establish and maintain a just peace. For no other kind of peace can prevail. Possibly this proposition is vastly more offensive to the isolationists than the proposal to go to war. Yet so long as we are an isolationist nation, we shall have to run the danger that we are running now, of collapse in some future war made necessary by the iniquities and wickedness of the peace that is set up by the ancient jealousies, by the rancors and racial grudges that corrode Europe. That isn't a pleasant prospect. It may take another war to teach us that it is not a wise prospect. But here we are in another war—and what are we doing about peace?"

Well said, Mr. White! But who knows today what would constitute "a just peace"? If the Allies have the controlling word at the peace conference, we must expect that Russia will demand her price—a heavy price—for the sacrifices which she has made to stem the nazi tide. If the war ends with cities shattered, fields everywhere laid waste, masses of people dying of starvation, will not revolution be sweeping across Europe—yes, and perhaps across Asia as well? What then of the refugee monarchs, of the oligarchies of wealth seeking to hold on to their special privileges? Is the peace to repress the revolutionary impulse, to sustain a decrepit order brought back from the brink of the grave? Or in the Far East, where the United States is to bear the brunt of the struggle and where colonialism is at its last gasp, with the French empire already in ruins, where defeat will leave the crowded millions of Japan in desperate straits—what sort of peace must be written for Asia if it is to be just and lasting?

Nor will the writing of such a just peace find its greatest difficulty in dealing with these political problems. Underlying the political issues, even more powerful in its effect on human destinies, will be the problem of a world-wide economic crisis. Nations in bankruptcy, millions without employment, debts beyond the hope of payment —what peace can endure which does not have an answer for these challenges? Yet still deeper will lie the problem created by a spiritual despair which will weigh down the souls of men on all continents and in every land, goading them to a readiness to engage in any sort of mad attempt to tear apart the arrangements of a world which seems to them without justice and without opportunity.

"We covenant with each other before all the world," said the President in celebrating the sesquicentennial of the Bill of Rights, "that having taken up arms in the defense of liberty, we will not lay them down before liberty is once more secure in the world we live in." It is well to have such a pledge registered at the very outset of the struggle upon which this nation is now entering. But what likelihood is there that this pledge will prove more than empty words if, when the hour to write the peace treaty comes, the negotiators bring to their task no clear understanding of the spirit and means by which such problems as have here been suggested can be dealt with? And how can the national leaders be persuaded to give due study to the nature of a peace that will make liberty secure unless the American people are first awakened to the necessity of that effort?

Making war is *not* the only task before us. Equally important and more difficult is the task of making peace. Americans who close their eyes to that fact are contemplating an outcome in which the sacrifices of another slaughter will have been in vain.

The Parish and the War

MUCH WILL be said in these pages in the weeks ahead concerning the relation of the Christian church to the war. Momentous issues confront the Christian conscience and the Christian community. But the most acute of these issues is that which confronts pastors in local churches. Theirs is not only the duty of defining their own thought about the war but they must determine what and how much of their conviction appropriately and rightly should be brought into the pulpit and how they can best compose their thoughts to make them edifying to men and women in all walks of life, representing all grades of intelligence and all shades of opinion and emotion. Unlike the editor who speaks to an invisible audience, the pastor's auditors are directly before him. Moreover they come before him not primarily as auditors to hear his views, but as worshipers to be led into the presence of God. And yet more important, they are not a mere assembly of individual worshipers: they are a worshiping congregation, a corporate body whose organic unity is an expression in this particular place and time of the one Body of Christ, holy, catholic and apostolic.

The true shepherd of such a flock will conceive his task in full recognition of the unique position in which he stands. His pulpit is not a platform. His is not the freedom of a soapbox orator, or of the statesman, or of the editor of a newspaper, or even of the editor of a journal of religious opinion. His task is more delicate than that of a bishop or an ecclesiastical superintendent or secretary. These general officers of the church work mainly with the clergy and the church-minded laity whose outlooks are relatively homogeneous. But the parish minister works directly with all sorts and conditions of men and women. Into the sanctuary they bring their prejudices, their partisanships, their diverse heritages, their wide range of points of view. Some of them represent cultural attainments in special fields or in general wisdom which the minister would be the first to acknowledge as superior to his own. Others are people of simple and uncritical thoughts whose minds are molded by the conventional pattern which pervades the general community.

To these the parish minister must preach the Christian gospel. This he cannot do without interpreting the actual

living experience of his people in the light of Christian truth. The war is the all-consuming experience of this hour. What shall the minister say? How shall he say it? What ends should he keep before him as determinative of his message and disciplinary for his spirit? With questions like these every conscientious and thoughtful pastor is wrestling in these bitter days. No one can answer them for him. His message must be his own as Christ gives it to him. But we can help one another if we remind ourselves of the factors involved in the highly complex, unique and delicate situation in which the parish minister stands.

He is the minister of a *church*. It is not *his* church. It was here before he came. He was called to be its voice, to minister at its altar, to bring comfort and blessing to the people of its parish as he found opportunity in moving about among them. Yet he was not bound by the church to any set of rules or opinions. Instead, the church gave him liberty. It wished him to be free and to speak out of his heart those things which he deeply believed and cherished as the truth. The nation is now at war. There is confusion and division of opinion among the members of the church on the Christian's duty in wartime. The minister has views of his own. They may be conventional views or innovating views. What is the primary consideration by which the pastor is to be guided in circumstances like these? Our answer is that it is his primary duty to strive to maintain the substantial unity of his church. Whatever are his views on the war, he will hold them and utter them in the humble consciousness that the deliverance of his views on any particular application of the gospel is less important than to maintain the unity of the spirit in the bond of peace.

The church's organic unity belongs to the very essence of Christianity. In these days when the most commanding movement in the world-wide Christian community is that which is seeking to heal the broken unity of Christ's body, no spiritually responsible minister will push his individualistic views on the war to the point of causing a rupture in his own local church. This statement, it will be said, is meant for pacifist consumption. True, it applies to ministers who hold pacifist views, but it is addressed no less and perhaps more insistently to non-pacifist ministers. In the other world war the churches stood solidly and uncritically behind the war effort, sanctioning it with their most holy ritual, naively appropriating the idealism with which the state clothed it and even adding to this idealism the ideology of Calvary. The few conscientious objectors to war were treated as "slackers" and the church smugly drew its skirts close to avoid the appearance of association with them.

But as the American churches contemplate this new war they must be conscious of the existence of a body of anti-war conviction in their membership which did not exist in 1917. Much of this is pacifist, but not all. It is, however, solidly unified in its determination that the church, as church, shall not bless or sanction this war. For two decades this determination has been spreading throughout the whole fellowship of our American Christianity. The inner mind of the church is a divided mind on the war issue. That fact must be faced by every church leader, and especially by every parish minister. It carries with it a grave peril for the unity of the faith.

The first thing for the pastor to do is to recognize the existence of this cleavage of thought, bring it out into the open, tell his congregation that it exists, and begin then and there to lay a positive spiritual basis upon which the unity of his congregation may be maintained at the altar, in the eucharist and in the common fellowship. This we strongly affirm is the duty of the Christian minister, pacifist and non-pacifist alike. Of the two, the pacifist pastor is more likely to do this on his own prompting. But the non-pacifist pastor whose mind retains unchanged the conventional pattern of churchly conformity to the state, easily assumes the non-existence of any other view or takes for granted that it will disappear now that war is upon us.

From the reports at hand of sermons preached in many pulpits on the Sunday after war was declared, it is plain that some war-minded clergymen were determined to ride roughshod over all contrary convictions held by their parishioners. After two years of self-restraint in the presence of a divided opinion in their congregations on America's intervention in the war, these pastors found relief in a great outburst of eloquence, glorifying the war and castigating all pacifists and non-interventionists who had delayed our entrance until Japan's overt and treacherous attack. The effect of such preaching is inevitably to divide the church, or to shrink its membership to those who hold that minister's views.

More calmly, the pastor of a great church in Chicago called a meeting of its official board which issued a statement of the church's attitude toward the war. The statement was printed on the front page of the order of service folder for the Sunday following the war's outbreak. It totally fails to recognize the existence of any other than the conventional view of the church's duty. Its preamble reminds the congregation of the "fellowship which was ours around the Table of our Lord last Sunday morning," and adds a sentence which to many Christian minds will seem little short of sacrilege: "The tragic events of that day came to us, as a flock, as they came to our Lord years ago after the fellowship of the Upper Room."

The statement declares that "our first duty as Christians is to repent," but fails to indicate anything to repent of. One would hardly gather that the repentance referred to anything connected with the war, for this official statement of a great church declares without a touch of qualification that "as Christian citizens we believe in the righteousness of our nation's cause and pledge our support to it." It is possible, but doubtful, that this is a true representation of the convictions of the entire membership of even that particular church. But assuming that it is, it is not a genuinely ecumenical or catholic statement which a church peculiarly sensitive, as this church is, to its ecumenical relation with the whole body of Christ, should be satisfied to make. There are other sheep in Christ's fold whose presence it totally ignores. There are other Christians—and The Christian Century is among them—who cannot say that they believe in "the righteousness of our nation's cause."

Even though a particular local church may be able to make such an affirmation for itself, it should remember its organic relation with the church universal which embraces not only a large body of dissenting opinion in America but also those Christians in enemy countries who are caught in the same dilemma in which American Christians stand. The parish church should not leave to its denominational officiary or to the Federal Council of Churches the task of proclaiming the supranational character of the Christian community. It should proclaim it to the rank and file of its own membership and illustrate it at its altar and its communion table and in the catholic spirit of its fellowship.

This responsibility rests, of course, peculiarly upon the minister, and particularly when he stands in his pulpit. Shall he not speak freely? Shall he hold his personal convictions in reserve? If he believes in the righteousness of his nation's cause, shall he not say so? If, on the contrary, he believes that the war cannot be described in terms of righteousness because of his nation's guilty share in the sins of omission and of commission which brought on the war, shall he not say so? Is the minister to drop his prophetic role for the war's duration and wear only the habiliments of the priest?

Our answer is that the minister must be both prophet and priest to his people. In the true parish minister these roles are not separable. A priesthood without prophethood tends inevitably to priestcraft. A prophethood without priesthood tends inevitably to irresponsible individualism in the pulpit and anarchy in the church. The prophetic function vitalizes the priestly function while the priestly holds the prophetic function within the tender constraint of Christ's own solicitude for the unity of his flock.

The parish minister is both priest and prophet. He cannot avoid the issues which the war thrusts upon him and his people; he must give no cause for the impression to get abroad that he is a coward, or a time-server, or that the Christian church is so far above the battle that it has no relation to living reality. On the other hand, he will measure his words and discipline his spirit with a vivid and humble awareness of the fact that his voice is not merely his own but the voice of the spirit which dwells in the church whose unity is precious to God.

Considerations like these must have been in the mind of John Haynes Holmes when he presented his resignation to his church in New York city on the Sunday after war began. Dr. Holmes' ministry of thirty-five years in this one congregation would be characterized as of the prophetic type in its independence, its forthrightness, its individualism, not to mention its heresy! But it was essentially a priestly impulse which moved him to put his resignation into the hands of his trustees for acceptance "at such time in the uncertain future as my retirement may preserve this beloved church from embarrassment, odium or peril." Dr. Holmes is an absolute pacifist. He told his congregation that he could not use his ministry to "bless, sanction or support war." He did not ask them to proclaim their adherence to his views or even to accept them. We imagine that he foresaw the possibility of tension and of rupture in the church as the pressure of wartime law and of public psychology closed in upon him. His conscience forbade him to keep silence. But he recognized that his liberty of utterance in a Christian pulpit was rightly qualified by the unity and well-being of the church.

No man's conscience can be set up as a standard for other men's consciences. There will be few ministers, even among those who share Dr. Holmes' view of the war, who will be constrained to follow his example. His Community Church is an independent congregation, having severed its Unitarian connection many years ago. It acknowledges no ecclesiastical responsibility beyond its own parish. A church with an ecclesiastical connection is in a different case. The pastor of such a church owes an allegiance which Dr. Holmes does not recognize, namely, an allegiance to the denomination and to the church catholic of which his particular congregation is a local expression.

If the conscience of such a pastor irresistibly impels him to a form of utterance which he knows or fears will divide or imperil his church, his duty is like that of Dr. Holmes. But he should critically examine his conscience before he takes so radical a step. Is it impossible for him to hold his views and frankly and humbly to reveal them to his people without embarrassing the church? And may not his convictions thereby have a better chance of pervading the life of his congregation than if he aggressively made them a *sine qua non* of his ministry? May not the restraint and even the silences of such a ministry be a more effective witness than much speaking?

After all, Christianity is more than pacifism or nonpacifism. Upon these conflicting applications of Christianity the church's mind is divided. May it not be the minister's high calling in this hour to keep the church itself from dividing over this issue? In addition to the war there are other themes that demand his attention. The common treasure of the Christian faith must not be left to gather rust while the nation fights. The old, old story of the gospel must be forever retold, and in wartime the people's hearts are more prepared to hear it than in any other time.

It is unusual to discuss in these pages the professional problems of the minister. But here is a situation in which our lay readers are no less concerned than their pastors, and to have it discussed in their presence may help them to cooperate from the congregation's side in the difficult task which their pastors face. It may, too, prompt many a loyal and broad-minded layman to be something like a pastor to his pastor.

A Little Sermon

EDITOR THE CHRISTIAN CENTURY:

SIR: It is Sunday evening and, uninvited, I propose to preach you a little sermon. It will have at least the virtue of brevity. When you remember the years of your pilgrimage do you ever think of yourself as moving along a line of places or events or persons; you move and they seem to wait for you? They stand in their order or suc-

cession as they stood for Christian in the *Pilgrim's Progress*. You remember the geography of the Way as the Pilgrim found it—Mount Sinai, the Wicket Gate, the Cross, the Hill Difficulty, Vanity Fair and the other landmarks. It is not hard to make a map of that journey.

The impression left by Bunyan is perhaps shared by you. Your life has taken its character from your encounter with things or persons apparently waiting for you to come. You grew in stature and in years, and you passed along the line, and at each moment in which you encountered these things some impression was left on your spirit. And so it will be. It is not exactly like that, this way of our pilgrimage, but it looks like that, and it is a useful convention to apply it to ourselves.

In reality the scene of the pilgrimage and all its cities and hills and rivers, and all its characters, are within you. They are not found always in succession. It is not unlikely that you found the Palace Beautiful towering above Vanity Fair, and certainly you found the Hill Difficulty turning up at many points. Nonetheless, Bunyan was right not to make his allegory move on all fours. Allegories never do, and the best of them have the most scorn for consistency.

But let us assume that we are traveling to events that await us, and to places that stand there until we come. Let us pretend that a history of our times is being written on the tables of our memory which is a register of such encounters. If it is an honest register and not out of action, it will make a good autobiography. But, as you will agree, autobiography may be very good or . . . useless. To be very good it demands the quick and sensitive spirit, ready for experience. If the register is defective, it is useless.

Do you ever go over that journey backwards? Do you see things unhappening? When St. Augustine wrote his *Confessions*, that was what he did. As we read the book we seem to look upon the schools of thinkers, the sects of heretics, the cities of Carthage, Rome and Milan as if they were waiting for this mighty pilgrim. And as each came in sight something happened in his spirit, though at the time he did not know it.

It is not a wasted exercise of our spirit to read our life backward in this way, to read it as a series of encounters, each of which has left its deposit. "Man is never put to the test without results, and there can never be a return to an earlier stage. We must go forward all the time and even reaction itself in the spiritual life is innovation and not repetition."

I suggest an interim journey backward; the reading of the register, so that you may go forward with new faith. To conclude let us have the hymn:

Begone, unbelief,
My Savior is near,
And for my relief
Will surely appear;
By prayer let me wrestle
And he will perform,
With Christ in the vessel
I smile at the storm.

Ever yours,

QUINTUS QUIZ.

VERSE

The Doors of Heaven

IN silver light of dawn the children wait
With poet mystics at the eastern gate.
Warmhearted people stand with joy before
The glowing splendor of the southern door.
In cool, clear noonday thoughtful throngs attest
The thinkers find the northern portal best.
And on the west, at sunset of the day,
The doers take the rugged western way.

GAIL BROOK BURKET.

Song of the Wise Men

DO you not see the Christmas star,
The star that walks on high?
Or is the firmament, for you,
But dark and empty sky?

Do you not hear the angels sing,
In lucent glory shod?
Who loves a lie can hear them not,
Nor see the Word of God.

How can the rapture that we know
Your sluggard hearts enthrall,
Who mark but fodder in the crib,
But oxen in the stall?

All through the midnight watch the star
Still paces out the sky.
Do you not see the Christmas star
That we are guided by?

EDITH LOVEJOY PIERCE.

Untempered Wind

THERE are moments when the heart is shaken
By an untempered wind.
There are eternities when loveliest dreams of beauty
Seem only fragile whisperings of a dying breeze,
And all that one's heart's blood is given for
Lies chained and broken by inexorable, impersonal fate.
There are times when the soul, wrapped in black loneliness,
Walks weeping through the empty caverns of despair,
And sunlight is only a dim memory out of another world.
One who is torn and broken so does not remember
That sorrow is but a season of the heart,
A trembling of the tree at the roots,
A white-hot metal laid upon the anvil of life.

MARTHA HAEBERLIN EELLS.

Only Out of Judea

By John Clarence Petrie

A GENERATION ago it was still common to hear of the *praeparatio evangelica,* the preparation by God of conditions in this world for the coming of the Son incarnate in Jesus on the first Christmas. The Pax Romana (the system of law and order established in the Mediterranean world by the Roman conqueror), the spread of the *lingua franca* (Greek not Latin), the decay of pagan morality, the hunger in human hearts for redemption from uncertainty and sin—all these and more were considered so many providential dispensations whereby the valleys were raised and the hills were made low for the Coming One.

The era of sophistication from which we show some slight signs of emerging swept all this aside as being too naive. It was like the Christmas stories of angels and shepherds and Magi; like the unlettered little Jewish girl bursting forth into the Magnificat—very pretty, but hardly credible to a scientific age. Luckily not all religious leaders went to the extreme of one Unitarian parson in England who arranged for a lovely candlelight Christmas Eve service in his chapel. The people walked over the paths leading to the dimly lighted building, their hearts quivering with emotion as the chimes played "Adeste Fideles" and "The First Noël." Within the church there was an expectant hush at sermon time. The preacher mounted the pulpit and proceeded to occupy the precious minutes allowed him for teaching the message of Christmas by demolishing the Christmas legends. That was all. A shower of ice water could not have more completely dampened the ardor of the congregation.

Christmas Symbols Live

Happily that sort of crime is less frequent now. Even without the shattering faith that when Jesus was born the Lord God of heaven and earth entered our physical world, the Christmas poetry, song and pageantry have been kept. If Christmas is essentially without a philosophic meaning to those who do not believe in the incarnation it deserves as a merely human festival at least that folk celebration given to St. Nicholas. In Unitarian churches the "Adeste Fideles" is sung once more. The frightful bowdlerized version of the 1914 *Hymn and Tune Book* has been replaced by the true translation in the present *Hymns of the Spirit.* More than that, even the Latin original is preserved, and little Boston Unitarians may sing to their hearts' content:

Venite adoremus; venite adoremus;
Venite adoremus Dominum.

One can imagine how some Anglo-catholic will snort when he sees this. It may help him to patience and even to giving glory to God if he will recall that it is not long since Roman Catholics had a similar contempt for Anglican parsons in mass vestments. Today the tune is changing. With supernatural Christianity being challenged not only in the totalitarian countries by dictators but also in democratic countries by a humanistic church, anything that looks like a return to the faith, even the mere outward insignia of the faith, is welcomed. It shows that there may be another *praeparatio evangelica* operating. Once more men's hearts seek certainty. Once more they seek redemption from their own lusts. Who can say that the essentials may not follow the symbols, that the chasuble may not lead to the Real Presence in the communion, that the singing of the "Adeste Fideles" may not lead Unitarians back to an unashamed worship of God incarnate? If there is anything to this reviving cult of the symbols of Christ more than the shallowest estheticism parading as religion, then our recognition of the fact will make it easier for us to regain faith in a providential preparation for Christ's coming.

Why Judea?

That the Roman world was ready for a redeemer is as obvious as the need of our world for one. Whereas we lack a world-wide peace, Rome was able to grant it. What does not appear so easily is that the Jewish nation and religion of the prophets were a part of the preparation. Accustomed as we are to looking on Jewishness as a handicap rather than an asset we make the error of thinking God handicapped because men are. Or again we fail to see that what might be a worldly handicap may actually be a means to religious achievement. The very thought of a chosen race nauseates us. We hate it in its nazi garb; are we likely to approve it in Jewish form? We see it as the outcome of a fierce racial pride. Its expression is all too often an attitude of superiority over races considered less favored.

Nevertheless, the Jews were a chosen vessel. They mistook their vocation. They failed to understand the reasons for Jehovah's choice. Only dimly did the best of the prophets sense that Israel was chosen that Israel might be supplanted by humanity. But the seed of the idea was planted. It grew to such strength that the Messiah could say many would come from the East and from the West to sit down in the kingdom ruled over by the patriarchs of the chosen race.

From the Seed of the Prophets

So evident is it that the teachings of Jesus must burst the bounds of Israel that Rabbi Klausner in his *Jesus of Nazareth* takes the Master to task for it. Judah might have followed the lead of Jesus and gone out into the corrupt Gentile world, but by so doing it would have ceased to be Judaism, says this learned Jewish scholar. And rightly. Judah would have lost its life in the life of the great world. Jesus would have said that the loss would have meant also Judah's salvation. Right or wrong the point is clear—the seed of the prophets must grow beyond Israel's capacity to contain it. The universalism of St. Paul was its natural evolution. Israel's ignorance of the character of its vocation in no way takes away from it.

But what of the handicap of belonging to a race that has always been hated and persecuted; that was a wanderer from Egypt, an exile in Babylon, and finally dispersed throughout the world? Israel's handicap was precisely what was needed. The exclusiveness that prevented Israel's absorption when the coming of Christ had made isolation no longer necessary was indispensable if the seed of monotheism was to grow strong enough to risk the dangers of a polytheistic and idol worshiping world. Instead of asking incredulously if the Messiah could come from such a nation we should rather see instantly that he could have sprung from no other.

But racial exclusiveness and monotheism were only part of Israel's divinely granted equipment for cradling the world's Savior. There were the prophets with their constantly reiterated message of social justice, their insistence upon the heart of the law rather than its ceremonial externals. There were the various types of messianic hope which must be tried and found wanting—such for example as the notion of the original meaning of the 53rd chapter of Isaiah where the Suffering Servant is the nation itself. Again there were the Maccabean kings whom some considered messianic. And there was the idea of the establishment of Israel as a mighty power on earth as God's kingdom. All these must be tried and must fail before there would be those who would have the insight to accept as redeemer one who would come not to be ministered unto but to serve.

Israel Was a Church!

But above all, that phase of Israel's preparation which must strike us today as most providential was that it was a religious community. Aye, as the early fathers of the Christian church said, and as has been repeated in our time by Charles Clayton Morrison, Israel was a church! It takes only a moment's reflection to see the vital importance of this. Ideas do not spring full blown from the mind of any one man. They die unless they fall upon good soil and come under the cultivation of those prepared for their nurture. Crude illustrations lie all about us. Why is Detroit the center of the automobile industry or Chicago of the packing industry? About these cities there gather not just automobile factories and packing plants but everything that has to do directly and indirectly with those industries. This is called industrial integration in the economics textbooks. At first it is slight and progress in the field is in proportion. But as more and more allied industries and their experts collect in the area improvement and invention and mass production progress by leaps and bounds. When the industry has reached a high stage of development a young man going there to study it has at his command the results of many years of development by untold numbers of men whose lives have gone into it. In most cases their names are not even known.

The analogy with Israel's preparation for the coming of Christ is easily seen. One nation alone was integrated religiously. Egypt, Assyria, Greece—each had its grandeur; each had its contribution to make. Israel had neither military might nor great universities nor art. It was a theocracy—a nation whose real king was God, whose real vocation was the things of God. It was as natural that Messiah should come out of Nazareth as that Pericles should thrive in Athens.

Where Miracle Would Be Needed

Shall the modern scientifically trained, critically educated, artistically developed world look back to the obscure Jews for its Savior? Where else? Spiritual achievement is not something limited by time or geography as such. Quite the contrary, the more up-to-the-minute a man is, the greater his learning, the less likely is he to reach the heights of the spirit scaled only by those whose ascent has been reached at the price of rejection of all that the world holds dear. That the Messiah should be born in the United States today and become the chosen vessel of God's spirit would be an event that would require nothing less than the very miracle which the ancient theology predicted. The incarnation taking place in one of Israel's sons does not violate the notion of continuity, of the integration of a given field.

Closely allied to the alleged handicap of being Jewish was the fact that Jesus' life was passed in a remote corner of the world. How could the world's spiritual genius come from Nazareth? Again resort to analogy helps. Would the world's greatest master of music come from a small town in eighteenth century Germany? Would he be a *Kapellmeister* in a small school where his audience was a few hundred souls at most; where his incentive for composition was the weekly services of the Lutheran church attached to the school? Would he be a man so little known and valued that later on a road would be built over his grave? Would he be one whose appreciation by the world was to wait a full century? Yet that is exactly the kind of environment in which Johann Sebastian Bach lived and composed.

No Bachs from Broadway

The inherently improbable upon examination is not so at all. Were Bach born in our day, did he make his radio debut on a Metropolitan audition program, were he sent to the Juillard School, he would undoubtedly be a great virtuoso. He would play with the Philharmonic and command a large fee as guest artist. His days would be filled with practicing, rehearsing and traveling; his nights with giving recitals in the world's capitals. But the genius that was Bach would never have a chance. His advantages would have proved disadvantages. What we consider his handicap was the quiet and solitude in which he could express musically the depth of devotion enshrined in the German Protestantism of his century. Johann Sebastian Bach is unthinkable in any other setting.

By the same token the very isolation of first century Palestine was the soil in which the seed of God's spirit in Jesus could grow to maturity. Away from the age of dynamos and the clash of world powers, away from newspapers and radio, yes, away from universities and book of the month clubs, away from progressive education and the Protestant Sunday school—there and there alone could the fullness of time have come. It was no time and place to product a scientist. It was the soil in which to produce the Messiah. When all the spiritual integration of Israel

had reached its height, when the world needed him, in a place where he would have the chance to grow in wisdom and stature and in favor with God and man, there and then could Messiah come. The king of this world must have another cradling; he whose kingdom was not of this world had to come as he did.

"Art thou he that is to come, or look we for another?" was the question asked of him then. Will there ever be another? Will he be surpassed? Should we not look forward rather than backward? The answer is that just as there is very little likelihood that ever again there will be another flowering of scholasticism, another age of Shakespeare, another Bach, so will there never be another Jesus. Spiritually mankind reached the peak of its capacity when Jesus took human nature and so adorned it as to be called to sit at the right hand of the Father.

A Long, Long War Ahead

By Oswald Garrison Villard

NOW that the die is cast and the United States, suddenly and wickedly assailed, has entered the struggle of political systems to dominate the world, Americans have nothing more important before them than to face what it all means, to ask how long it will last and to begin at once to plan for the after-war world. No one must think because of the surprise attack at Hawaii and the early successes in Manila and Malaya in holding off the first Japanese attacks that there is a short, sharp war ahead. Looking at it from the purely military point of view, there is every indication that it will be a very long war with the chances on the side not of those who have the largest battalions but the largest resources.

Vast Military Problems

The military problems involved are of such a magnitude and cover such an enormous arena that in some respects there are no previous happenings to guide us. Certainly never before have two nations entered into a great naval war when they were 7,000 miles apart. It has been repeatedly said that this could not be done in the absence of numerous fortified bases. So important has become that new arm of both navy and army, the bombers, that we are without precedents save for those established since this war began, notably in Crete and Norway. Major George Fielding Eliot once wrote that if the Japanese took Guam from us it would take us a full year and cost us great losses to retake it. A group of officers once assigned by the war department to study the problem of recapturing the Philippines, should they be suddenly taken by the Japanese, tried for six months to work out a plan and then gave it up. This was before the aircraft carrier and the bomber became such great factors.

Undoubtedly the problems are different today. Still these two facts are evidence of the enormous difficulty of the war in the Pacific, to say nothing of war in the Atlantic, in Africa and in the Mediterranean. As one surveys this vast field one not only shudders to contemplate the horrible material and financial sacrifices involved, but the immeasurable human losses as well. Barring an internal collapse in Japan or in Germany, now not to be foreseen, there is no apparent reason why the war should not go on for five years. Indeed, one hears in Washington, where this article is being written, that it may go on for ten years.

But this presupposes an amount of human endurance in Europe which seems impossible to me. Indeed, I find myself wondering more and more whether the food situation itself may not prove a more important military factor than some of those which are cited to show that Hitler is nearing the end of his resources. The reports from France, Holland, Belgium, Sweden, Norway and Denmark are as alarming as they possibly can be. Our entry into the war has apparently removed the last hope that millions of human beings may be preserved from death by lingering starvation or from the diseases that are the inevitable accompaniments of anemia and hunger. Whether, if all the rest of Europe is dying on its feet, the Germans can ward off those diseases by means of barbed wire fences and feeding themselves well, is one of those imponderables of war to which Bismarck used to refer.

Whatever the answer to these questions, the American people must steel themselves not only to innumerable casualty lists but to unending tests of their patience. This is not defeatist talk. I have just heard a foreign correspondent, who had the luck to fly safely away from Hawaii just a couple of weeks before Japan's perfidy there, beg his newspaper audience to make their readers understand that it will take a long while to reach a final decision. He begged them to do this lest there be another "on to Richmond" cry as in 1861, with a resultant Bull Run. This man who had just been at Wake and Midway and Guam, as well as at Pearl Harbor, could visualize well the vast expanses of the Pacific and what it means not only to fight over them but to convoy large military forces across them if that is really possible.

Patience Necessary

To illustrate this further, I may say that before the coming of the war in 1939 one of our ablest generals was asked what the army would do if war with Japan came. He replied: "We should take the whole of our army and national guard to California and sit down there for two years while the navy built the necessary ships to take us overseas." When asked if he thought that an excitable American people would be content to wait quietly for two years for something to happen, he said that he was emphatically of the opinion that they would not, but he emphatically hoped they would. We may be facing this situation now.

Certainly it will help not at all to go off half-cocked as some of our congressmen and senators did and to demand the court-martialing of certain officers before they have even had time to report what happened to them, much less how it happened. Those who do not approve our entry into the war, as well as those who do, can render vital service by helping to keep the public calm and informed as to the never equaled gravity of the situation. I am not asking for a moratorium on criticism—that would be fatal in a republic—but that there should be every effort to avoid hysteria and to take an intelligent interest in all that is involved.

Danger to the Republic

The public should understand exactly why it is that their patience is likely to be taxed to the limit and that there are two tremendous problems involved: first, the winning of the war, and second, the preserving of our democratic institutions during and after the hostilities. Most people are certain that we shall come out a republic as in 1918. That will, however, depend upon other than purely military problems. If after a long war we emerge exhausted, hungry, and with the fifteen millions of unemployed which John T. Flynn declares we shall have, then will our way of life be in gravest danger. For Europe has shown that men will give up self-government and the "four freedoms" rather than perish for lack of food and lack of work, and human nature is the same here as in France, Italy and Germany.

Next, it is of the utmost importance that public attention be directed at once to the necessity of thinking about and planning for the world to come. Most people will say that it is idle to make sketches of the new house when the old house has only just caught fire. To this the answer is that now is the time to plan before hate and bitterness have taken hold of us all, before the desire for revenge has become all-pervading as our losses grow. Men can still reason calmly and are still open to argument.

Baffling Post-War Problems

But this is even more the time to plan because of the enormity of the problems involved. It is nothing less than making over the whole world. To list the problems would alone take pages and pages of The Christian Century. Suppose we defeat Japan, shall we not free Korea and Formosa and give back the half of Saghalien which Japan stole after the war with Russia? What shall we do with Manchuria? Return it to China or give it independence? And what of all the islands? I hope the Western powers will of their own accord give up all their territorial holdings and special privileges in China, but what of Burma where the British are so cordially hated, where they have now drawn that country into the war?

But the problems of Asia are as nothing compared with those of Europe. If victory comes to the Allies the governments in exile will become a very serious problem. They will desire the most far-reaching revenge and in some cases will wish to shed as much blood in punishment as have the Germans in their respective countries. Mr. Benes is on record as demanding nothing less than the reconstitution of Czechoslovakia exactly as it was and this seems entirely beyond the realm of what would be wise and just. What will happen to Poland? Will Russia cede to it all that it stole under its arrangement with Adolf Hitler? What kind of government shall Poland be given, one as reactionary and anti-Jewish as the last? Some of its statesmen in exile are already counting their chickens before they are hatched and are demanding not only all the territory that they had before, but large slices of Germany as well. And what of Russia? Will it remain a threat to a new Europe however constituted? Or will it lead in the disarmament of the world?

Behind and beyond all these questions lie the economic and governmental issues. The Atlantic Charter is self-contradictory in that it says in one breath that each country shall be entitled to the form of government that it desires and in the next that the aggressor nations shall be disarmed and made safe for the rest of the world. But if the Germans and Italians vote for a continuation of their fascist regimes will they be allowed to have them —even with the present leaders totally eliminated? Can there be found a universal least common denominator of social and economic progress which will set all the nations on the road to prosperity and full employment? Will America, the blindest of the blind in the matter of international trade, be ready to abandon its tariff policies which have done such harm to the world? Or will it continue to allow selfish business interests to dominate our trade conditions to the benefit of their own pockets? Surely we cannot begin too soon a campaign of education right in this field if we are to do our share in the eventual settlement and are to prepare our own public for the radical changes in our own policies that the times call for.

The Road Ahead

One final thing I wish to say to the readers of The Christian Century. Those of us who fought the good fight to keep this country out of the war may take solid satisfaction in having done so. Whatever happens, however bitter the disappointment, we have no ground for regret. We shall now witness the final test of the theory that one can purge the world of its sins by force and bring about the Kingdom of Heaven on earth by mighty hosts going forth to war. But it will not do for us now to sit back in despair or hopelessness. It will be a great mistake if we do not take part wherever we can, whenever our consciences permit, certainly in the humanitarian phases of the struggle, cheered by the fact that the final guilt is not our country's but Japan's. Only as we do that shall we be able to influence the final settlement.

And that we must do, each to the best of his or her ability, if only in the belief that when this battle of nations is over it will be plain to all peoples that the road of force is but the road to despair and that a new and better world is within easy reach if we all but insist upon having it. I, for one, shall look ahead with dread to the losses to come but without fear if only those who share these views will now join earnestly in the struggle to win the second phase of this war—the battle to defeat any and all moves at home to destroy our democratic institutions.

The Church of Rome At Home—VIII

The Concordat — Rome's Bulwark

By Romulus

WHETHER the Church of Rome is founded on a rock may be a matter of controversy, but that its system of concordats is one of the main pillars sustaining the Roman structure is beyond all dispute. If the forty-odd concordats now existing between the Vatican and the corresponding states were to be canceled tomorrow, Rome's diplomatic influence in international affairs would drop to zero. Abolition of the concordats or any considerable part of them would fill the Roman Curia with grave alarm and cause a substantial reduction in all its various offices. The most serious consequence of all might be large desertions from the flocks of the faithful, both in Italy and beyond the Alps. The position of the Church of Rome as a factor in our Christian civilization cannot be made clear to the reader unless he knows just what a concordat signifies in the definition and the practice of the Vatican.

What Is a Concordat?

Stripped of all the verbiage with which the politicians, statesmen and diplomats, secular and ecclesiastical, have diligently sought to cover up its true meaning, a concordat always has been and still is a bargain or deal or pact or trading agreement between church and state. The claim in the preamble of all concordats that all is done for the temporal and spiritual improvement of organized society may well be dismissed as frivolous, for in no case have the people in the various units of organized society ever been consulted in the premises, directly or indirectly. No sublime atmosphere pervades the antecedent negotiations. The church is asking for certain special privileges. It wants to come as close as possible to the status of an established religion. It expects to ride on horseback while the tolerated rival churches must move on stilts and crutches.

In almost every case the concordat is a thing of compromise. The state buys its peace by making certain concessions to the church. The state seeks to outmaneuver the church and vice versa. It is taking an optimistic and charitable view of the whole business to speak of a concordat as a settlement reached upon a basis of mutual concessions, after adjusting all conflicts of interest and jurisdiction. In the present generation the church has but little to offer in exchange for concessions and privileges, outside of its loyalty and a spirit of cooperation. In this matter, not unwisely perhaps, the church trusts in the momentum of past generations.

The carefully formulated demands which the church always seeks to incorporate as binding paragraphs into every concordat are born of an experience covering many centuries. In this experience all kinds of problems and situations have arisen, and means have had to be found of solving and settling them. The underlying, fundamental theories on which all the various formulas of concordats are based have not been altered by the passage of time. Any deviations from such cardinal principles were to be interpreted as a sign of willingness to facilitate trading, but they could never mean that the principle itself was to be surrendered and so become a precedent. As a result of human progress the policy of the church in framing its demands has become more flexible and moderate. Even so the demands of each formula retain their original characteristics to this day.

Basis of Vatican Diplomacy

The church has made a science of negotiating concordats to its own advantage, operating through a corps of formidable specialists. They have a body of well established traditions, going back to the pagan era, when talented young members of the nobility were sent out to every corner of the empire to teach the barbarians the greatness of Rome and of Caesar. One may trace in the most recent and now generally prevailing type of concordat the political ambitions and aspirations of the Church of Rome toward the secular power. Faint shadows of these atavistic leanings and longings are still discernible. The papal diplomacy has evolved the axiom that even a poor concordat, perforated as it might be with concessions to the state, is better than no concordat at all. That this axiom is still applied in practice was proved by a recent and striking example.

While he was Cardinal Achille Ratti, and before his election to the throne of St. Peter, the late Pope Pius XI met Tchitcherin, the Russian foreign minister, on board an Italian vessel at Genoa to discuss the possibility of a concordat with the Bolsheviks. It is no reflection on the ability or persuasiveness of the cardinal to state that he failed to convince Tchitcherin, than whom a poorer prospect could scarcely be imagined. Nevertheless, the cardinal was not altogether discouraged. Not long after, having been elected to the papal office, he created a commission to go to Moscow to make some kind of arrangement with Stalin, even if it fell far short of a model concordat. Nothing ever came of the effort, although the pope had appointed one of the cleverest Jesuits, Michele d'Herbigny, a member of the Curia, as the leader of the expedition. After a while the commission was withdrawn and replaced by the "Pontifical Institute for the East." Under this somewhat non-committal title it still vegetates. The name Russia has disappeared and the new institute has no missionary character whatever.

The Ideal Concordat

Summed up and condensed into the fewest possible lines, the outstanding demands of the church in an ideal concordat may be divided into four heads. The first de-

mand is for the recognition of the Church of Rome as the only lawful and authorized religious organization within the borders of the state. In the past this implied not merely the protection of its public worship, but also the duty of the state to suppress and punish all dissenters (heretics) who had been convicted after a trial by an ecclesiastical tribunal of inquiry. While this provision has not lost any of its doctrinal soundness even under the present teachings of the church, it has been completely eliminated from all existing concordats. Nevertheless, the spirit in which this first and main paragraph of the concordats was originally conceived still flares up whenever a new concordat is concluded with a Catholic power.

What Does the Vatican Demand?

Thus when, in the early part of 1929, the Church of Rome entered into a concordat with the kingdom of Italy, the late Pope Pius XI insisted that the *statuto* (the constitution of the country) be changed in order to withdraw certain privileges from the Protestant communities. He was particularly bitter about the right of Protestant ministers to perform the marriage ceremony the same as any Roman Catholic priest. He did succeed in creating some restrictions against heretical ministers in this matter, which have proved quite troublesome and annoying. Another instance in point is the new concordat in Spain which, unlike the old one, shows sharp discrimination against all non-Catholic organizations. On this score there have been serious complaints by Protestant clergymen in Spain in letters to the British press. Total suppression of religious freedom is no longer feasible today even in the most benighted countries, though at headquarters in Rome, where concordats are made, it seems hard to overcome the trend to intolerance.

The second outstanding demand of a model concordat is the financing of the church by and through the state. Here is indeed a *conditio sine qua non,* and concessions or modifications are extremely rare. The state must guarantee not only the moral but also the financial support of the clergy, from the simple priest to the archbishop. It must contribute to the support of seminaries and other educational institutions under the control of the church. As a rule, there are some special provisions regulating the support of religious orders located in the various dioceses with the consent of the bishop. The church watches most conscientiously over the proper performance of these essential obligations imposed upon the state.

Control of Education

The third outstanding feature is the demand for the control of education. The ideal concordat contemplates the supervision by the church over all educational institutions and activities within the state. Here the church is frequently ready to bargain if the maximum of concessions cannot be obtained.

The fourth outstanding demand is for a complete and unhindered control of its clergy and especially over the episcopate of each country. Here, too, in the course of time, the church has had to consent to compromises. In many concordats to this day the final appointment of a bishop is subject to the approval of the state. On this matter the church only yields a point or two, always with great reluctance and after much pressure. To what bargaining maneuvers the church descends is shown by the provision in many existing concordats by which the church has the exclusive and absolute power of appointing a bishop in the even years, while in the odd years the government may interpose a veto. Strict uniformity in thought and action, a rigid sense of discipline together with an unquestioning obedience to Rome, have always been considered essential qualifications in a bishop of the church. The recent fencing, on a purely political question, between Joseph Patrick Hurley, bishop of St. Augustine, and Francis I. Beckman, archbishop of Dubuque, would have been inconceivable in a country blessed by a concordat.

The governing classes of the church in Rome, with the pope in the center of authority, are apparently most enthusiastic supporters of the system of concordats, believing that the concordat is the best and surest road to the evangelization of the world. The late Pope Pius XI was satisfied to rest his claim to the gratitude of posterity on the unusually large number of concordats concluded during his reign. He often smilingly referred to himself as "the pope of the concordats."

The Ruling Classes and the Masses

Do the concordats strengthen the position of the governing classes and vindicate the advantages of a highly centralized and all-powerful hierarchy? What is the effect of the concordats on the masses of the faithful? Are their interests best served by the system of concordats? Within the church itself these questions are not open to debate. Unswervingly the church adheres to the scheme of extending and deepening its influence through this medium. For this purpose it has created a machinery unrivaled by any other institution. Its experts cover the globe. They are familiar with every phase of civilization, east and west, north and south. They have studied the peoples, the habits and the history of all nations. In the first line of this tireless army are the nuncios. They are the guardians of the concordats. Assisted by men lower in rank but equally competent, they watch over the execution of the concordat in its smallest as well as its vital provisions. They are in close touch with the church at home through regular or extraordinary reports.

The second line "Representatives of the Holy See" are the apostolic delegates. They too, though "without diplomatic character," are apostles for concordats, which means that all their serious and important activities are centered on extending the blessings of a concordat in the country where they reside and which for some reason is still without a concordat. They are divided into three great orbits, which might be designated as the Near East, the Far East and the West. The jurisdiction over these apostolic delegates is accordingly divided between three most important branches of the Curia. In the order above named, these branches are the Department for the Eastern Church, the Congregation for the Propagation of the Faith and the Consistorial Congregation. In some of the countries in which these non-diplomatic delegates function the prospects of introducing a concordat seem remote, in

others far better. In all of them the delegates labor with equal industry and with equal skill. Until The Christian Century not so long ago sounded a note of warning, it looked for a moment as if the United States was taking or getting ready to take its first timid steps toward some kind of concordat.

It is to no small degree its unshakable faith in the "charm" of the concordat which keeps up the papacy's hope of emerging safe and sound from its present formidable dilemmas with their cruel horns. The papacy has outlived and triumphed over both the Latin and the Teutonic types of dictatorship. Both Napoleon and Bismarck quarreled with Rome on questions touching the concordat, and both in the end made their peace with the church—the one his personal, the other his political peace. The soothsayers in the Vatican make their predictions accordingly. Whatever the new order the Axis is about to proclaim turns out to be, the Vatican hopes to dilute it for its own benefit by the magic of the concordat. Such arrangements, they think in the Apostolic Palace, will still be in vogue after the present era is nothing more than an exciting page of history.

The Example of France

The value of a concordat, they say in the Vatican, is best shown by what happens in countries which exchanged their concordats for a separation of church and state. In such cases, after the separation of church and state has been abolished, it is very hard to restore the status quo ante and make up for the losses caused by disintegration in the meantime. A concrete and striking example in this respect is that of France. In some parts of that country, where at one time the people were noted for their devotion to Rome, to its faith, to its rites, customs and observances, there is now more than one community which, speaking from a religious point of view, might well be called a deserted village. Even visitors from America on their journey from Le Havre or Cherbourg to Paris have noted the neglected appearance of the churches and parish buildings. In the rural sections especially the peasants—thrifty, frugal and tightly bound by ancient traditions—were bewildered and confused by the change from the concordat to a self-supporting regime. They were unprepared for the responsibilities the new order of things had laid upon them. They particularly resented the necessity of supporting the priest and the parish directly out of their own pockets.

The best proof of the spiritual decline in France after the *loi laique* had replaced the old concordat may be found in the scarcity of so-called vocations to the priesthood. Cardinal Verdier, the archbishop of Paris, frequently complains of the decrease in the number of candidates for the priesthood. He is an expert on the subject, not only as the archbishop of Paris but as an active member of the Order of Sulpicians, which devotes itself entirely to the training of theological students in France and throughout the world. All these facts are made even more impressive by the contrast which exists in this respect between the provinces of Alsace and Lorraine, on the one hand, and the rest of France on the other. So far as Alsace and Lorraine were concerned, the old German concordat had remained in force at the time when the provinces were restored to France. The concordat is technically still valid. To represent Alsace-Lorraine at the Vatican, the French government has kept an ambassador and minister plenipotentiary accredited to the Holy See. While in the rest of France there were signs of decay at the roots, conditions in Alsace-Lorraine continued normal and altogether satisfactory to the rulers in Rome.

In the United States, the bestowal by legislation of any privileges on any religious organization seems safely barred by the organic law, both in the federal union and in the states. In view, however, of the tendency, now almost chronic, to substitute executive rescripts for the ordinary legislative processes, a mutual arrangement might be reached, satisfying to both parties. This might fall short of a concordat, but it would open the way for one in the course of time.

The concluding article in this series, "The Prisoner of the Vatican," will appear next week.

VERSE

Old Debt

A GARDEN is a promise,
But deep in each must be
Some of the loss of Eden
And of Gethsemane.

In vestiges of beauty
That blight has forfeited,
In husks that mocked the harvest—
Death that is worse than dead;

By all such repetitions,
The debt is realized
Which, although years have hidden,
Stern time has not despised.

ELINOR LENNEN.

In These Disconsolate Days

HEARTSICK for man in these disconsolate days
When all the towers he built in blood and sweat
Are crumbling, and the red-mawed tiger preys
Where the dimmed sun, ash-featured, soon may set;
Stricken to know that things of human form,
Sculptured like us with lips and eyes and hands,
Go flocking, in a murder-vomiting storm,
Over domed towns and humble toiling lands—
Torn by all this, I raise my eyes at night
To the swung constellations, high and far;
And a voice murmurs, "You but mourn the plight
Of one poor blunderer on one lesser star!"
And thinking of world on infinite world unrolled,
I wipe my eyes, and smile, and am consoled.

STANTON A. COBLENTZ.

BOOKS

Builders of Freedom

THE GROUND WE STAND ON, SOME EXAMPLES FROM THE HISTORY OF A POLITICAL CREED. *By John Dos Passos. Harcourt, Brace & Company, $3.50.*

IF ANY have been so dull as to judge from his novels that Dos Passos has given attention to certain sordid and flashy aspects of life only because they are sensational materials for fiction, they may here discover the depth and sincerity of his purpose. Neither in his novels nor in these historical and biographical studies does he descend to the level of pamphleteering, but here he makes evident that his concern is for liberty, democracy, tolerance and the development of a social and political order in which human rights have full scope. The "examples" which he develops at greatest length are those of Roger Williams and Joel Barlow. To these two he devotes about 300 of his 400 pages. Other chapters deal with Franklin (with an interesting excursus on Defoe), Samuel Adams, Jefferson and Philip Freneau's friend, Hugh Henry Brackenridge.

Brackenridge will be a stranger to most readers. And that is a pity, for he is worth knowing. He was a young Pennsylvania lawyer who went out to Pittsburgh when that was a mere frontier village which had lately ceased to be significant as an outpost against the Indians and was gaining a new importance as the head of navigation on the Ohio river. His sympathies were with the "insurgent peasantry" who rose against the landlordism of the Federalists in the early days of the republic. In our complacent conviction that our Revolutionary fathers all harmoniously rejoiced in the blessings of their hard-won liberty, we sometimes forget that there were violent differences of opinion among them as to the nature of the social and political structure that should be set up. While the war was on, they had defined their war aims, but their peace aims were still vague. Troubles arose, outbreaks of violence occurred and worse ones were threatened. Brackenridge stood for the rights of the "little" men, while trying to curb their lawlessness. He was jailed once as an agitator and seemed to be well on the way to being shot for promoting insurrection, but an investigation by Alexander Hamilton—who was certainly not prejudiced in favor of disturbers of peace and property—brought his release and the verdict that he had been grievously misrepresented.

The chapters on Roger Williams are especially valuable for their treatment of his English backgrounds and associates, e.g., the Levelers and John Lilburne, and his stand against the privileges of property in the colonies. "Honest John" Lilburne is another stout defender of liberty at whose shrine, if he had one, a pinch of incense might appropriately be burned on this sesquicentennial of the Bill of Rights.

It is good to have Joel Barlow, who was proud to be called "Citizen Barlow," introduced afresh to a generation which may not remember him. Poet, patriot and chaplain in the Revolutionary army (he seems never to have thought of fighting), he published his *Vision of Columbus* just in time to send advance copies to the Constitutional Convention. It suggested a parliament of nations to establish universal peace. He went to Europe in the interest of a legitimate project for the sale and colonization of western lands (the Ohio Company) and its speculative subsidiary (the Scioto Company), became pamphleteer and participant in liberal movements, witnessed the French Revolution without becoming a reactionary, and stayed on to do business and make money. As a Connecticut Yankee abroad, he gives an enlightening view of the turmoil of opinions and events in England and France. In a mission for the American government to the Dey of Algiers he showed diplomatic skill as well as democratic convictions. After years at home (1804-11) he went back as an ambassador to Napoleon, was invited to meet him at Vilna—an appointment which the Russian catastrophe prevented the emperor from keeping—and died near Cracow while returning on roads choked by the shattered remnants of the Grand Army. These lines were found among his last notes:

> Yet other Spains in victim smoke shall rise
> And other Moscows suffocate the skies,
> Till men resume their souls and dare to shed
> Earth's total vengeance on oppression's head.

In Barlow's thought, Napoleon was the current representative of "oppression's head," upon which a vengeance unfortunately not quite total had been heaped, and Spain and Moscow were its victims. Poet as he was, he was not seer enough to prophesy the rise of more dangerous and ambitious oppressors in Berlin, Rome and Tokyo, or to anticipate the suffocation of wider skies with the smoke of their burning. But nonetheless his lines have a distinct flavor of modernity.

W. E. GARRISON.

Books in Brief

DAKAR, OUTPOST OF TWO HEMISPHERES. *By Emil Lengyel. Random House, $2.00.*

Everybody now knows where Dakar is, though few Americans knew two years ago. Even yet, few know what it is and what kind of country lies behind it. Lengyel—author of those remembered and colorful books on the Danube and Turkey—marshals the historical, geographical and economic facts about Dakar and the vast territory of French West Africa of which it is the gateway and the outlet. For Dakar is much more than a possible take-off for an Axis invasion of America by air. It is a better and a likelier take-off because it is so much more. Worth noting: a railroad runs about 800 miles east from Dakar to Koulikoro on the Niger; in March 1941 the French government (Vichy) decreed the building of a trans-Sahara railroad to connect the Mediterranean with the Niger—an old idea evidently revived now under German pressure. Work on that project is now being rushed. It is a big job, for the distance is about equal to that across the Atlantic from Dakar to Brazil and there are technical difficulties. But the enterprise itself is revealing. Mr. Lengyel does not doubt that Germany has the most sinister and the most ambitious purposes in regard to Africa, or that, in the German plan, French Africa is to furnish the approach and Dakar the immediate point of departure for an attack on the Americas. American reaction to that view is a little different now from what it was a week ago. In any case, Mr. Lengyel's *Dakar* is a highly informing book.

THIS IS CLAREMONT. *Edited by Harold H. Davis. Saunders Press, Claremont, Calif., $2.00.*

To those who do not know Claremont, it will be sufficient to say that this is an informal and somewhat reminiscent story of a California town, its church, its college (Pomona), its community spirit and its people. The fiftieth anniversary of the church furnishes the occasion. But those who do

know Claremont will realize how inadequate are these general terms, and how impossible it would be to convey in a paragraph the uniqueness of that remarkable community. For this literary editor, who lived there eight years, this little book is like a letter from home.

INTELLECTUAL AMERICA, IDEAS ON THE MARCH. *By Oscar Cargill. The Macmillan Company, $5.00.*

This is a real *opus,* not only in quantity (777 packed pages) but in its ambitious scope. It will be a *magnum opus* when supplemented by the promised companion volume which is to bear the subtitle, "Ideas in Conflict." The present work examines the European ideologies which have invaded America, especially since the middle of the nineteenth century, the effect of these upon our native ways of thought, and the resultant manifestations in American literature. Turner's immensely important emphasis upon the significance of the frontier in American history has created in many minds the erroneous and unintended impression that American culture was practically indigenous. The pre-Turner recognition of European influence had found frequent expression—for example, in Edward Eggleston's *The Transit of Civilization from England to America in the Seventeenth Century* (about 1900). A more sophisticated corrective of the exclusive frontier emphasis is given in *Ideas in Motion* (1935), by Dixon Ryan Fox. Similarly, and with reference to a more restricted period, Cargill supplements (without denying) the idea of the cultural fertility of the American frontier. The "invading forces" which he recognizes are French naturalism and decadence, German absolutism and English liberalism, all of which are traced from sources much earlier than the nineteenth century. The literary fruitage of these in both Europe and America is surveyed. In American literature the manifestations of these influences fall into such groups as these: "the naturalists" (Garland, Dreiser, Farrell, Krutch, among many others); "the decadents" (Pound, Amy Lowell, MacLeish, Gertrude Stein, Cummings); "the primitivists" (Sherwood Anderson, O'Neill, Fitzgerald, Hemingway, Faulkner, Caldwell); "modern cynicism" (Mencken, Cabell, Hecht, Wylie); "Scholasticism" (Cram, Babbitt, More, Wilder, Hutchins); "the new freedom" (from *Middletown* to Walter Lippmann).

Books Received

Victorian Prelude, A History of English Manners 1700-1830. By Maurice J. Quinlan. Columbia University Press, $3.00. (To be reviewed.)

Shakespeare's Audience. By Alfred Harbage. Columbia University Press, $2.25. (To be reviewed.)

Let Laughter Ring. Compiled and retold by S. Felix Mendelsohn. Jewish Publication Society of America, Philadelphia, $2.50. Is it decent and fitting that a humorous book about Jews should be published in these tragic days? Absolutely, Mawruss, absolutely. These days need it. The *facetiae* contained in this book are not only about Jews; they were told by Jews to Jews, collected by a Jewish rabbi and published by the Jewish Publication Society. Being all in the family, it can give no offense, and Gentiles will read these quips with much amusement, with no feeling of disparagement, and with new admiration for a people whose sanity is such that they can laugh at their own peculiarities. Not all the stories are at the expense of Jews. There is one of the Jew in Berlin who showed his little son a statue of Hitler, "our liberator, who relieved us of our chains—your mother of her gold chain and me of my watch chain." This is a grand collection. The National Conference of Christians and Jews might well circulate it in the interest of good will.

Ernest Toller, Product of Two Revolutions. By W. A. Willibrand. Cooperative Books, Norman, Okla., 50 cents. A 40-page pamphlet about Toller, who adopted Marxist views after the First World War, became a famous dramatist, violently opposed the nazi revolution, and spent several years in prison before his death.

The Army of the Tennessee. By Stanley F. Horn. Bobbs-Merrill, $3.75. (To be reviewed.)

Poetry as a Means of Grace. By C. G. Osgood. Princeton University Press, $2.00. (To be reviewed.)

King's Highway. By Lucille Papin Borden. Macmillan, $2.50. A novel which, beginning with the discovery of an ancient chest of family records in Charleston, S. C., turns back to glorify the Catholic "martyrs" under Queen Elizabeth and follows the fortunes of a family which migrated first to the Carolinas and then to French Canada.

Pinnacles. By Rose Robinson Morrow Previtali. Fine Editions Press. A book of verse.

What Shall I Believe? By T. Valentine Parker. Fortuny's, $1.00. After sketching briefly the developments in science and philosophy which have challenged the traditional Christian beliefs, the author discusses the validity of belief in God, a God of love, moral standards, immortality, the Bible, prayer, direct experience of God and divine guidance. Belief is, he argues, more reasonable than unbelief; and by belief he means a fairly conservative (but not fundamentalist) body of belief.

Knowledge of the Time. By E. Charles and S. G. H. Ram. Authors, Gujranwala, India, 75 cents. The authors call this "a reasonable, practical and historical exposition and application of the prophetical periods and principalities." Daniel is, naturally, an important source for data by which to fix the "assigned times" of events past and future, but not the only one. Enclosed is a circular advertising sundry remedies for trachoma and diabetes, and a really remarkable one, described as "a priceless gift for brain workers," six shillings' worth of which is guaranteed to produce "an increased energy, love and zeal for learning and solving the knotty problems of literature and life." These are all prepared according to prescriptions by Dr. Charles—presumably the author of the key to prophecy.

Out of the Body, A Plain Man's Parable of the Life to Come. By John Oxenham and Erica Oxenham. Longmans, $1.25. Four months before he died, John Oxenham had a dream of dying and finding himself in a strange and beautiful place and meeting his wife there and learning that his son and some of his friends were temporarily absent from heaven "helping the boys down there." (The war had already begun.) The dream is here developed into a more explicit account of conditions and events on the other shore. Mr. Oxenham's daughter assisted him in what he calls the "compilation" of this volume.

America For Me. By Mary Margaret McBride. Macmillan, $1.00. There are plenty of people to tell us what's wrong with this country, and the things that are wrong need to be told. But it is also well to have someone concentrate on telling what's right with it. The author does that, without superheated patriotism or nationalistic vainglory, but with vivid and concrete pictures of experiences which fortify the conviction that an American can properly and proudly say, "America for me!"

Seven Broken "Bands," or Mystery Seals and "Beauty." By Percy C. Wolfe. Two Witness Publication Society, Stockton, Calif. The general scope and character of this work are suggested by phrases on the title page: "Beauty and Bands, Heaven's Map and Mysteries," "Prophet Daniel's Time-of-the-end Going to and fro."

Poems for Life. Compiled by Thomas Curtis Clark. Willett, Clark & Co., $2.50. (To be reviewed.)

China Through Catholic Eyes. By Thomas F. Ryan, S.J. Catholic Truth Society, Hong Kong. (Catholic Students' Mission Crusade, Linwood Station, Cincinnati, $1.50.) An attractive volume of pictures and text, in about equal parts, not only describing Roman Catholic missionary work in China but giving a general survey of recent cultural and political movements as seen from the Catholic point of view.

Sachsenspiegel and Bible. By Guido Kisch. Medieval Studies, University of Notre Dame, Notre Dame, Ind. (To be reviewed.)

Christian Worship, A Hymnal. Judson Press, $1.25. The new

hymnal issued jointly by the Baptists and the Disciples. (To be reviewed.)

Without Armor. By James Hilton. Pocket Books, 25 cents. New and cheap (but complete) edition of Hilton's novel about Russia, first published in 1934.

While Rome Burns. By Alexander Woollcott. Pocket Books, 25 cents.

The Legendary Character of Kaiser Maximilian. By Glenn Elwood Waas. Columbia University Press, $2.75. (To be reviewed.)

CORRESPONDENCE

First Reactions After Pearl Harbor

EDITOR THE CHRISTIAN CENTURY:

SIR: Many of us out in the field who have been greatly encouraged by your constantly sane stand on the moral issues of the war, et cetera, are looking to you now to conduct your journal as a beacon of sanity and calmness, of reserved judgment in this horrible war. We hope you will stand firm and insist on continued examination of basic moral issues. We know you will.

Unitarian Society, ROBERT S. HOAGLAND.
Fort Wayne, Ind.

EDITOR THE CHRISTIAN CENTURY:

SIR: Please continue to fight for peace and against war. So many have fallen during this week that we need your articulate voice pointing out the many errors of the war method and pointing to a better way.

If you go with the rest, we will only have Christian eternity left—and they don't publish a good weekly.

Framingham, Mass. R. W. MOON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Amid the swirl of loose thinking up to the present you have done America and Christendom a real service by your clear-cut analysis and by your courageous statements. Many of us appreciate these services greatly now, but there will be a much greater cumulative value in the future. It is my hope (and my strong belief) that you will continue your liberal, critical, creative approach to our church and our national problems even in war. For our world is tremendously in need of this redemptive message from a widely inclusive expression of Christianity. As the darkness deepens, The Christian Century must continue to be one main source of real Christian light. We depend upon you weekly.

Stuarts Draft, Va. S. LOREN BOWMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the editorial, "Why We Differ," in the issue of The Christian Century which reached me yesterday, just forty-eight hours after the bombs began to fall at Pearl Harbor. May a "romanticist" inquire of the "realistic" editors whether their faith in a negotiated peace with the Axis powers is still unshaken after this final demonstration—convincing to "romanticists"—of the often repeated pattern of totalitarian negotiation? Or has the frightful answer to the administration's just proposals for a Pacific settlement convinced them at last that we live in a world of *realities* in which academic discussions prolonged unctuously through wearying columns have little place?

Brooklyn, N. Y. RALPH F. WELD.

EDITOR THE CHRISTIAN CENTURY:

SIR: We have just witnessed what may prove to be the saddest day in the history of our American republic. We have seen men and women, no matter how good their intentions, vote solemnly to destroy democracy in our land for no one knows how long a period. Your non-pacifist "realists" caved in before the popular Baal, for they call Christ "Lord, Lord," but have never founded their political philosophy upon the rock of his teachings. For us Christians there seems no need to mince words in any vain attempt to win back or get support from those whose realism was merely national expediency. By anti-Christ we have always meant the exact opposite of the motives, methods and spirit of the Christ. We have recognized anti-Christ in Hitler, somewhat less so in Stalin, maybe somewhat less in Churchill and Roosevelt; but now it is clear. None of these men has the slightest idea of using Christ's methods for overcoming evil. Each is willing to ruin his own land in the fond hope that the antiquated, moss-covered methods of anti-Christ may work for him and his nation.

Methodist Church, GEORGE MAYCHIN STOCKDALE.
Clinton, N. Y.

EDITOR THE CHRISTIAN CENTURY:

SIR: May God save our religious press from ever swerving from the clear precepts and holy example of our Lord Jesus Christ. If we religious leaders fail God at this time—well, what if we do? God certainly will not be defeated through our defection; but the road that we and the world will have to travel to peace will assuredly be the harder.

Grace Methodist Church, J. BIRK JOHNSON.
Wonewoc, Wis.

EDITOR THE CHRISTIAN CENTURY:

SIR: The present times are trying enough; there are worse to come. In the welter of hysteria, propaganda, governmental pressure, prejudice, news-that-is-really-misrepresentation The Christian Century and other organs like it will be more and more necessary to America. Carry on! You build for the future, for democracy, for Christianity. Don't let anything or anyone frighten, censor or suppress the fine work you are doing—the articles on race, politics, education, war, humanitarian plans.

Llanerch, Pa. HOLLEY REDINGTON WEBSTER.

EDITOR THE CHRISTIAN CENTURY:

SIR: During these times of crisis and ever mounting hysteria, one feels more than ever the need of a publication which while it analyzes the world situation is not given to fanning hatreds. May you continue, even though almost a lone voice, to carry on the work you have been doing.

Louisville, Ky. ANTON T. PEARSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: With all friendly greetings on this national anniversary (December 15) I respectfully suggest this as the most opportune time for The Christian Century to lay aside the birch and take up the baton.

Nantucket, Mass. JOSEPH W. COCHRAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Cannot the Christians of America be aroused to implore the President, as commander-in-chief of the army and navy, to spare the lives of the innocent Japanese men, women and children, and their tinder-like homes? England and Germany have demonstrated that the destruction of citizens' lives and homes is useless military action. Such bombing seems only to inflame the hate and revenge of the nation and increase the will to fight desperately. If the Christian church nationally would put itself on record by this appeal, we might thus keep a thin wire of sympathy stretched between the two nations by which a peace cable might later be pulled across the Pacific.

Venice, Calif. LLOYD HARTER.

EDITOR THE CHRISTIAN CENTURY:

SIR: You have done a good job up to now in writing about the war situation, but it has been pretty largely negative. Can't you

now give us something positive and constructive? Can't you give us something of the technique that should be followed by our people in this struggle? We need to be told what to do and how to do it; what to say and how to say it, how each man, woman and child can make his loyal contribution in this day of the nation's crisis. We are counting on you.

Fourth Avenue Methodist Church, I. M. HARGETT.
Louisville, Ky.

EDITOR THE CHRISTIAN CENTURY:

SIR: You made a magnificent fight for sanity and peace. What you said so vigorously week after week is still true. I want to thank you for your courageous leadership and pray that God will bless and keep you in the dark and difficult days we are in.

Grace Episcopal Church, BRADFORD YOUNG.
Manchester, N. H.

EDITOR THE CHRISTIAN CENTURY:

SIR: Every week The Christian Century gives me a new lift. I am very grateful to you and yours for all you say and for all you stand for!

Bishop, Protestant Episcopal Diocese
of Western Massachusetts, W. APPLETON LAWRENCE.
Springfield, Mass.

Did Japan's Envoys Know?

EDITOR THE CHRISTIAN CENTURY:

SIR: I find a good deal of disposition to be resentful against the Japanese envoys at Washington, the feeling being that they were part of a vast scheme to hoodwink this country. One woman even wrote that she thought they ought to be lynched.

After being in contact with the Japanese embassy for several months, I am persuaded that this is an entire misreading of the situation. The group at the embassy were sincerely desiring to find a peaceful settlement of the Pacific situation. In fact, they were almost pathetically desirous. They belonged to the peace party. They told me that they were working under the shadow of a threat. The war party was saying something like this: "You see what is happening—we are getting weaker all the time. Our oil supplies are diminishing. America is getting stronger, hence she is stringing out the peace conferences and time is playing into her hands. If we are going to strike it is better to strike at once." The men at Washington knew they had only a limited time in which to try for peace. The war party gave them that time, but they had no notion when it would be up and the war party would strike. The war party won and they lost!

I am persuaded that all the way through they were sincerely desiring to find a way of peace, and were brokenhearted when it was not found.

I feel it is necessary to say this in all fairness to the Japanese at Washington. I am persuaded that they were not a part of the conspiracy and were in darkness as to what was about to happen on Sunday the 7th. As late as Saturday night they sent me a wire asking me to come to Washington on Monday.

New York, N. Y. E. STANLEY JONES.

What the Censor Let Through

EDITOR THE CHRISTIAN CENTURY:

SIR: It was gratifying to see an article like the one, "Are We to Rule the World?" by Oswald Garrison Villard, which appeared in The Christian Century for March 26. We who live in subjected areas share his condemnation of American imperialist dreams. We hate imperialism, not only because it may have brought a country as far as it can in the country's industrial and cultural development, but because of the effect it has upon men, upon the character and personality of human beings. Although man is always prone to sin, imperialism sets the stage for a non-moral evading of responsibility, for greater bribery, cheating, lying and the creation of class distinctions. We have seen the apathy of a Levantine people; we have seen some of Beirut's 15,000 unemployed literally starving at our doors. We have seen the corruption of officials, protected from the demands of the people by a powerful colonizing government. We have seen the effects upon the people of the hoarding and monopolizing of commodities such as wheat, sugar, oil and so forth by those in high and those in low places.

During the struggle between Vichy and the British troops here in Syria many soldiers were killed, some property was destroyed, a few daughters were molested and some civilians were killed. Time and again, the people said, "We hate this fighting here because we are not responsible nor are we given a chance to take responsibility." Lebanese soldiers, deserting the Vichy French forces just before the armistice, said: "We refuse to fight any longer. The longer we resist the more our own people will suffer. And for what? We don't believe in what the Vichy government stands for." [The remainder of this letter was censored.]

American Junior College for Women, ESTHER E. JOHNSON.
Beirut, Lebanon.

Another Briton

EDITOR THE CHRISTIAN CENTURY:

SIR: With reference to your editorial, "The Mind of a Briton," as a guest of the United States for a few days I shall be obliged for your attention to a brief comment. In the first place may I suggest that Lord Kemsley's is not a representative mind. He is rarely heard publicly but is a wire-puller of the capitalist press which is as much the enemy of Britons as of Americans. Second, the majority of Britons are as little interested in "colonial ventures" as yourselves and one great reason why they wish to have America aligned with them is that they believe in your power to see justice done to all peoples. Third, many Britons believed in Wilson for that same reason and with deep disappointment saw power snatched by the reactionaries represented by Clemenceau and seconded by Lloyd George. What is not generally appreciated is that the latter had his hand forced by that same press which Lord Kemsley manipulates in the interest of a minority. No thinking person in Britain believes that Wilson caused the collapse of Versailles. In fact his enemies caused it and what we ask America to do is to see that the fiasco is not repeated. More than any material aid we need your moral aid to check all empire rackets, all tariff rackets, and every other obstruction to the free intercourse of peoples, no matter which power obstructs.

Jacksonville, Fla. ANOTHER BRITON.

[The writer, whose name accompanied his letter, is an officer on an English ship.—THE EDITORS.]

Federal Funds; Local Control

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me thank you for publishing Margaret Frakes' valuable article, "The Federal Camel in the School Tent," in the November 12 issue of The Christian Century. Miss Frakes has done a good job in reviewing the various points of view with reference to the relationship of the federal government to education. Her summary of the recommendations issued by the Educational Policies Commission is accurate as far as it goes.

There is, however, one point of confusion in the article which I would like to call to your attention. Federal appropriations to equalize educational opportunities, such as are provided for in S. 1313, are an entirely different proposition from a federally operated program for a selected economic group, such as has been conducted by the NYA and the CCC. That is why the Educational Policies Commission, although calling as you say for discontinuance of the NYA and CCC when their present assignment of training workers for national defense is over, recommends at the same time the passage of federal legislation to equalize educational opportunities. It is perfectly possible for the people of the United States to utilize their federal government to lessen the existing inequalities of educational opportunities in the states, and to make the money available for spending, not to specialized federal relief agencies as has been the policy of the present administration, but to the regularly constituted state and local educational authorities.

It is not true that "there is no such thing as federal aid without federal control," if one means by federal control an undesirable invasion of state and local autonomy in education. The best proof of the inaccuracy of the quoted statement is the experience of the land-grant colleges, which have been receiving federal aid for over half a century, and concerning which, so far as I know, there has never been a single important instance of federal interference. The bills for federal aid to education which have been sponsored by various educational groups typically provide that the funds from the federal government shall be allotted on some objective basis, without the exercise of discretionary authority by a federal official to the state and local school systems, and shall be spent by the state and local school systems for any educational purpose which, in the judgment of those school systems, will best meet their own state and local needs.

I am trying to say, you see, that opposition to the *conduct* of an educational program by the federal government need not drive us to the other extreme of opposition to federal participation in the financing of state and local education, with proper and time-tested restrictions on federal control. Now that The Christian Century has opened up this important issue, I hope that you will continue to bring it periodically to the attention of your readers. There is no question of more general concern to the American people.

Educational Policies Commission, Washington, D. C. — William G. Carr, Secretary.

Is Our Religion Spineless?

Editor The Christian Century:

SIR: Why did 1940 witness a religious persecution unparalleled, in the words of the American Civil Liberties Union, since the days of the Mormons? Were the Jehovah's Witnesses victimized because, as the A.C.L.U. goes on to explain, of their "activities covering the whole country . . . and their zeal in pushing distribution of their literature and in playing phonograph records to all who will listen; second, for their attacks on organized religion; and third, for their refusal on conscientious grounds to salute the flag"? Do these prima facie reasons comprise the evidence for persecution, or is there another and in part more fundamental explanation? I believe that there is, and one which has unwelcome implications for religion, particularly Protestant religion, at this time.

Unquestionably their zeal and widespread activities made them a conspicuous target. Undoubtedly their verbal attacks on organized religion were an invitation to violence, especially in Catholic communities. But other religious groups have been as zealous, and as bitter in their attacks upon their rivals, without incurring the wrath of mobs to the extent of 1,488 victims in six months.

Observe that where an attempt has been made to rationalize the violence done to the Jehovah's Witnesses, it has been made on political grounds. The Witnesses have been called "unpatriotic," "subversive," "fifth columnists." Nowhere have their religious tenets been openly assailed in the secular press. There has been much waving of the red flag, but little or no brandishing of the cross. In part, the political reason has of course been a pretext. Here was a magnificent opportunity, in our new preoccupation with patriotism, to pay off an old score by accusing an uninvited and bothersome minority of being unpatriotic. But the widespread and credulous acceptance of this specious accusation has to be explained.

It rests, I am convinced, on the fact that most people, even religious communicants, have lost sight of religion as a powerful driving force. Why, these folk ask themselves, should a group of individuals willingly expose themselves to riotous opposition? Why incur such enmities, take such chances with their persons? They must be fanatics, of course; but the only fanatics these days are political fanatics—communists, nazis, militant laborites. *Ergo*, the Jehovah's Witnesses must have some political ax to grind. Hence the passive acceptance of the ridiculous charge of un-Americanism.

Is it not a sad commentary on enthusiasm for religion today that in order to account for an earnest campaign of evangelizing and the fearlessness and self-sacrifice necessary to make it successful, we must hunt a political explanation? Yet so it is with most of our generation, to whom a religious revival in the old sense is something unknown. The demand for freedom of religion, and religious tolerance itself, sprang from the very intensity, in an older day, of the rivalry between denominations, the realization of religion as an aggressive force and the mutual respect of those who, although rivals, understood that force. Does the general assent to "unpatriotism" signify that not only the rivalry, but also the force, has died down?

Perhaps the best illustration of the point is that provided by Roger N. Baldwin, of the same Civil Liberties Union which has stood almost alone against this latter day witch-burning, speaking at a gathering in a midwestern city. He condemned the perpetrators of the outrages, but disclaimed, with a mildly deprecating humor, any sympathy with the objectives or methods of the Witnesses. Although the methods are pretty much the same as those of almost any evangelizing religion, and the objectives are with perhaps one or two exceptions shared by many other denominations, no one in his audience caught the implied (and certainly unintentional) slight. It was taken as it was meant to be taken, for a humorous aside and nothing more, because that audience, like other audiences and like its speaker, had been conditioned to regard militant religion as gauche—therefore to place the whole question not at the level of a passionate championing of religious rights, but at the pale level of tepid political tolerance. And the talk was given in a church edifice.

Washburn Municipal University, Topeka, Kan. — Dwight L. Bolinger.

Zionist Economics

Editor The Christian Century:

SIR: In his article in The Christian Century of September 3, Albert Viton accuses the Zionists of bungling the Jewish program in Palestine. He bases his position on economic considerations. As he presents them, however, his data are not in accord with the actual facts.

He assumes, by his own calculations, that at least $1,000,000,000 has gone into the country since 1918. The truth is that only about half this amount has been introduced into the country by Jews since the beginning of Jewish migration to Palestine in the 1880's. Since there are now in excess of 550,000 Jews in Palestine, it is clear that the money required to bring about this result averaged less than $1,000 per person, a very low capital indeed. That would be low even in far more fruitful countries than Palestine. It should also be noted that at least, and probably much more than, 20 per cent of the money was in the shape of loans or investments that have been repaid, or on which payments are being made.

Mr. Viton further assumes that there is nothing to show for the money. The fact, however, is that it, coupled with the labor of the Jews, has changed Palestine from a desolate, semi-desert, medieval land, to a thriving country of farms, factories, modern harbors, railways, good roads, complete electrification, telephones, telegraph and up-to-date cities with all facilities. Tel Aviv, built on a barren area of sand dunes, now has a population of nearly 180,000, with at least 7,000 modern buildings of all kinds. Both Haifa and Jerusalem have been converted from moribund pestholes to modern cities of the finest kind.

About 100,000 Jews are making their living on at least 150,000 acres of farm land. In orange growing, Palestine has become an important factor in the world trade. In 1938-39, the last full crop year before the war, the country exported 16,000,000 cases of oranges, and thus was the largest shipper of oranges in the world after the United States.

In industry, there are hundreds of factories and workshops of all kinds, the leading ones of which are the plants of Palestine Potash, Ltd., which extract potash, magnesium and bromine, not to mention other valuable chemicals, from the saline waters of the Dead sea. Other factories produce cement, plumbing fixtures, bricks, glass, paint, silk and cotton textiles, cigarettes, shoes, automobile bodies, and a large variety of articles of common use.

As to unemployment, to be sure there has been some at times, as in all countries in the last decade, but in this connection the Jews, particularly through their cooperative villages, have accomplished relatively far more than has any other country in settling people on a largely self-sufficient basis on the land. Such unemployment as was noteworthy occurred after the outbreak of the war due to disruption of communications and the consequent stoppage of imports of raw materials and of exports to markets. At present war work is keeping the country busy, and there is virtually no unemployment.

In 1936 Britain sent a Royal Commission headed by Earl Peel, which investigated conditions in Palestine. Here are a few brief passages from the report of this Commission: "Twelve years ago the national home was an experiment. Today it is a going concern. . . . Wide stretches of plain-land drained and irrigated and green with citrus trees, or brown from the plough, are the agrarian basis of the national home. The country towns have likewise grown and prospered. Yet more impressive has been the urban development. . . . Tel Aviv, still a wholly Jewish town, has leaped to the first place among the towns of Palestine. . . . Broadly speaking, the remarkable urban development in Palestine has been Jewish. . . . In the 1929-30 season the value of the fruit exported from Jewish orange, grapefruit and lemon plantations was about £300,000; in the 1936-37 season it is estimated to have been £12,000,000. During the same period the production of Jewish industrial enterprise rose from £2,500,000 to £8,500,000, and the amount of capital invested from £2,250,000 to over £8,000,000." (Palestine Royal Commission Report, London, 1937; pp. 114-15.)

No vast undertaking can be carried out without some errors, and no responsible person claims that none have been made by Jews in connection with Palestine. However, in spite of Mr. Viton's criticisms, a tremendous work has been executed that is now ready to serve as a foundation on which several million people could be settled rapidly and at a low average cost.

I am afraid that Mr. Viton has induced you to publish an article that was based on inaccurate premises.

American Economic Committee for Palestine,
New York, N. Y.

EDWARD A. NORMAN,
President.

EDITOR THE CHRISTIAN CENTURY:

SIR: It will take much more than three or four hundred words to deal adequately with Mr. Norman's amusing and crafty letter, filled as it is with half-truths, false innuendos and vague generalizations. Perhaps I shall be able to "induce" you to permit me to deal with the matter at greater length in the future.

1. Anyone who has dealt with statistics of international balance of payments and similar vast matters knows how speculative all such figures are. My figure of capital imports was, admittedly, an estimate, but an estimate based on long and painful study. No less than $150,000,000 came into Palestine during the years 1932-35, according to figures supplied to the Royal Commission by the Zionists, who also informed the commission that $385,000,000 had been brought by "private enterprise" and the "national funds" alone. Money has entered the country through a dozen other channels which the usual statistical compilations generally overlook.

2. I wonder where Mr. Norman gets his population figures. Government statistics lop off a mere 100,000. (In 1938, according to the last annual report, there were less than 400,000 Jews in Palestine.)

3. Mr. Norman forgets that, strictly speaking, the Zionists did not spend even $1,000 on every immigrant. There were about 65,000 Jews in the country in 1919; some 68,000 children were born during 1922-38. So the Zionist officials take credit for the "settlement" of these, too!

4. I did not say that "there is nothing to show" for "the vast amount of capital which has been invested in the country," to quote the Royal Commission. After all, I am not blind. I said that there was not enough. I know Tel Aviv with its "7,000 modern buildings"; what I have always wondered is how the people who live in them would pay for their imported foodstuffs and other things if charity from abroad were to cease.

5. On the face of it, it would seem a bit difficult—even for Zionists—to make "their livings" on 1.5 acres per person. As a matter of fact, both of Mr. Norman's figures are wrong. Not 100,000 derive their livelihood from cultivation of the soil, but somewhat less than half of that number, according to a memorandum prepared by the Palestine government for the Royal Commission. (". . . It may be concluded that the Jewish agricultural population at the present time is nearly if not quite 50,000." Col. No. 113, p. 16.) The total amount of land in Jewish ownership is not 150,000 acres, but about twice that amount.

6. "In orange-growing," etc. It is not easy to make out what the sentence is supposed to mean, but it is wrong whatever it means. It is stretching a point to call Palestine's 16,000,000 cases of oranges an important factor when world production is in excess of 170,000,000. The thin point is stretched even farther if Mr. Norman has in mind "world trade" in general. Rather less than 1 per cent, which is Palestine's share of world trade, can hardly be called an "important factor."

7. The sentences in Mr. Norman's letter about the citrus industry are a typical illustration of his method of attack. He tells about the 16,000,000 cases; he does not tell whether the growers have earned profits or suffered losses. In fact, the orange industry has been bankrupt since 1935. The whole industry is sick from its roots; dozens of groves have been uprooted; hundreds have been simply neglected. May I suggest that Mr. Norman take a look at almost any issue of *Bustnai*, organ of the Federation of Jewish Citrus Growers, during the past five or six years (if he reads Hebrew, that is).

8. The whole paragraph about Palestine industry is another exercise in meaningless generalization. The list of "industries" would lead one to believe that a second Pittsburgh had been established by the Zionists with millions of workers. In fact, the Zionist industries engage only 30,000 to 40,000 workers. Nor does it appear from this list whether the "industries" are prospering, whether they are able to meet competition, what are their total exports. During 1931-36, total exports of locally manufactured goods averaged around £400,000 per year. As the Royal Commission wrote: "No considerable export trade of locally manufactured goods has as yet been built up." The situation has not changed substantially since then. Parenthetically, I am shocked to see that Mr. Norman forgot to mention the artificial teeth "industry," so famous in Zionist speeches and other forms of advertising.

9. Mr. Norman conveniently misses my main point with regard to unemployment. I spoke of labor unemployment, which, in all conscience, has been serious enough. Far more important, I said, was the fact that there are tens of thousands of people who are not unemployed, technically speaking (if only because they never were employed), but do not earn a living. I spoke a great deal about the abnormally high percentage of, shall we say, economic parasites, of shopkeepers, vendors of all conceivable sorts, speculators, superfluous members of the free professions, etc., etc. "Such unemployment as was noteworthy occurred after the outbreak of the war"—really, either Mr. Norman's memory is very short or he has his own definition of "noteworthy." I recall labor riots in Haifa in the autumn of 1935; and I suggest that your correspondent look through the files of *Davar*, organ of the Labor Federation, of the following years. He will find quite a few disturbing reports and articles about unemployment in 1936, 1937, 1938 and 1939.

10. Mr. Norman treats us to "a few brief passages" from the Royal Commission report. They are brief indeed, and they are all taken from one chapter (5) dealing with general conditions. I think that Mr. Norman would have found more pertinent quotations had he chosen to read the later chapters which deal in considerable detail with industrial and agricultural matters, notably chapters 8 and 9. These other chapters are deserving of painstaking study.

Frankly, sir, I wonder whether Mr. Norman thought that you would publish his enlightening epistle without giving me an opportunity to comment. Or did he think that I was a tourist in Palestine?

Washington, D. C. ALBERT VITON.

NEWS *of the* CHRISTIAN WORLD

Capital Dons Battle Dress

Excitement Produces Strange Reactions —Marriage Rate on Increase— Chest Attains Goal

(Correspondence from Washington, D. C.)

WASHINGTON, D. C., Dec. 12.—The tragic events of the past week have brought this capital city face to face with the grim realities of war. Overnight the city abandoned its normal stride. Residents suddenly discovered that they could not go where they had been accustomed to go without hindrance. Not alone were the White House and capitol grounds guarded by sentries who turned away the curious, but the doors of public buildings, if not locked, were strongly protected. Soldiers guard the entrances to Walter Reed hospital. The capitol dome, which for years has been flood-lighted at night, will be dark "for the duration," it is said. Air raid sirens have been installed and the public is becoming accustomed to their fearsome blasts. Air wardens patrol the streets at night. Army and navy officers now wear full uniform. Streets swarm with service men. Some overzealous moron, mistaking his rising emotions for patriotic impulse, hacked down four of the beautiful Japanese cherry trees that border the tidal basin. Stores are taking off their shelves all "made in Japan" goods. Thus does war hysteria change orderly citizens into unpredictable zealots.

* * *

How Can We Sing The Lord's Song?

However, most of the city's residents are viewing the situation calmly. They fully realize that if Japanese bombers could travel 2,400 miles and release their death loads on Pearl Harbor, Hitler might conceivably stretch the mileage a bit and find his way to our eastern shores. They know too that the United States capital would be tempting bait for such a marauding expedition. And yet the great bulk of the city's people refuse to be greatly alarmed. The city's ministers are a sober and serious group as the first week of actual warfare wanes. Perhaps they are not different from ministers elsewhere, but they are closer to the scene and hear talk that does not get into the papers. What should be the burden of our message to the people? they are asking. One choir director inquired of his pastor, "How will our 'Peace on Earth' anthem sound on Christmas morning?"

* * *

Cranford Goes to Calvary Baptist

Calvary Baptist Church has called to its pastorate Clarence W. Cranford, pastor of the Second Baptist Church of Richmond, Va., who will enter upon his work Feb. 15. Mr. Cranford is a young man, only 35, with ten years' experience behind him in two pastorates. He is a graduate of Bucknell University and Crozer Theological Seminary. He takes the pastorate of a church of 3,400 members, situated in the heart of downtown Washington, that maintains a church school of more than 3,000 enrollment, the largest of any Washington church.

* * *

Marriages Made And Broken

The current year breaks all previous records in the matter of marriage licenses issued. During the year ending June 30, 10,201 persons sought legal right to marry. But 2,335 persons returned to the room adjoining to ask release from the marriage tie. The appalling increase in divorce applications is causing not a little uneasiness. When it is realized that almost one out of every four marriages results in a separation, the tragic seriousness of the situation becomes apparent. Doubtless it is considerably worse in Washington than in other cities, for here many thousands of wives go to work daily.

* * *

Chest Attains Large Goal

Heroic efforts were made this year to raise the community chest's $2,000,000 budget. When the two weeks' intensive campaign ended, there remained a shortage of $400,000 but by dint of painstaking, sacrificial effort on the part of a few of the workers this has been whittled down until success seems to be assured.

* * *

Church Sets Up Draft Liaison

Edwin H. Tuller is the liaison man between the draftees and the churches, working under the auspices of the church federation. When the huge USO budget was raised, $3,000 was allotted to the local federation for religious work among the soldiers. Mr. Tuller is doing valuable work in helping to make the churches conscious of their pastoral responsibility to the great numbers of troops hereabouts.

* * *

And So Forth

In a very colorful and impressive ceremony Ze Barney T. Phillips, for 17 years rector of Epiphany Church of this city, was installed as dean of the Washington Cathedral. He succeeds Noble C. Powell who has become bishop coadjutor of the diocese of Maryland. Dr. Phillips continues as chaplain of the United States Senate, in which capacity he has served since 1927.

Alexander S. Wilson, M.D., an honorably retired missionary of the Presbyterian Board of Foreign Missions, passed away recently in this city. He had spent 30 years in India.

With this letter your Washington correspondent turns over his responsibility for the time at least. After nearly 21 years of pastoral service in Washington he retires on Dec. 31, not to idleness but to a less strenuous mode of life. This will take him for a time to California, with the expectation of an eventual return to Washington.

W. S. ABERNETHY.

Chicago Pastors Divide on War

Positions of Few Change with War— Maintain Fellowship, Says Tittle— Raise Statue to Tolerance

(Correspondence from Chicago)

CHICAGO, Dec. 15.—The first response of Chicago citizens to the war situation seems singularly sane. First-aid instruction centers were opened in the 91 field houses of all the Chicago parks. Each class will give 45 hours to training. Chicago is asked to raise $3,750,000 of the initial $50,000,000 requested in the first call of the Red Cross.

* * *

Seek to Maintain Communion

What did Chicago pastors say on the Sunday after the declaration of war on Japan, Italy and Germany? A canvass reveals that three things predominated. First, we should hold together in Christian fellowship all who are honestly trying to follow Christ however different the lands in which they live or however diverse the decisions into which their loyalty to Jesus may lead them as individuals. Second, we should meet the sacrifices and sufferings which war will call for with Christian poise instead of hysteria and hate. Third, we should not trust war but spiritual forces to bring us a better world. "The silver lining," said Wesley Israel of Cuyler Avenue Methodist Church of Oak Park, "is the truth of God. Here we discover the basis of our faith and hope."

* * *

Plan for Post-War Reconstruction

"As Christian citizens," says the statement issued by the session of the Fourth Presbyterian Church and its pastors, Harrison Ray Anderson and Allan Andrew Zaun, "we believe in the righteousness of our nation's cause and pledge our support to it. We believe," the statement continues, "that our first duty is to repent. Our second duty is to renew our faith in and devotion to Jesus Christ and his gospel in all that this means for individuals and nations. Let us pray and think and plan for the days which will follow the war. Let us keep unbroken the fellowship of the church which is the body of Christ." This is "an unexpected, powerful advent," said A. R. Kretzmann of St. Luke's Lutheran Church. "The rebellious nations who stand against him and real faith may shriek their hymns of hate but God stands 'measuring' and their wrath shall yet praise him."

* * *

Schloerb Calls For Penitence

"Penitence is needed," said Rolland Schloerb of Hyde Park Baptist Church. "Our hope lies in our goal. That goal is a world of order and peace. Only as we reduce feelings of hatred and vengeance to a minimum, only as we study the organization of peace even while prosecuting a war,

only as we prepare ourselves for the sacrifices necessary to build peace can we honestly hope to win peace."

* * *

Declares Church Must Ban Hate

"We will remember," said Emory W. Luccock of First Presbyterian Church, Evanston, "that it was American planes fueled by American gasoline that dropped American steel and iron on the American air field and naval base near Honolulu. We will not make the terrible and tragic mistake we made 20 years ago of relying on war to assure or achieve a better world. The better world will still be our responsibility when the fighting ends and it will have been made more, instead of less, difficult by the war." Said Albert Buckner Coe of First Congregational Church, Oak Park: "We must continue to reconcile. We must seek in the church its ministry to eternal needs. We must use these experiences so as to come to a more studied faith in God." Reaffirming his well known position in opposition to war, he declared that the church must neither give herself up to hate nor bless the war.

* * *

Church's Task Not Changed

"We will give ourselves," said Harold Lunger of the Austin Boulevard Christian Church, "to maintaining the spirit of Christmas in this house of worship for the duration of the war. Fortunately, before the event we in this church had taken counsel among ourselves as to the policy our church would pursue if war came. We saw that there would be other agencies adequately equipped to prosecute the war. We saw that it would be impossible for the church to act to promote the war or to act to oppose the war. The church's responsibility will be to go quietly about its perennial tasks of preaching the gospel of Jesus Christ, calling upon men to follow the leading of their consciences, maintaining the fellowship of good will, though we may differ much in our understanding of God's will, providing for the well-being of our homes and working steadfastly for the coming of God's kingdom of justice and peace."

* * *

Two Deaths in One Church

Speaking to a congregation saddened by two deaths from its number in the armed forces during the past week, one of whom was killed the first day of the war in Hawaii, W. Carl Satre of North Austin Lutheran Church said: "Today we are all faced with the supreme call of our country, that of loyalty to our leaders and our country, the dedication and consecration of ourselves and our means to the cause of the freedom of men. The lives of every one of us is going to be changed in some manner. In one way life will not be changed and that is in God's relation to us. These times should call us close to God, but always remember that, on God's part, he has always been close to us."

* * *

Time the U. S. Took Part

"It is high time our country took its part in the present conflict," said Von Ogden Vogt, pastor of First Unitarian Church. "As religious men and women we should strive to maintain faith in God as a necessity to validate our American conception of the dignity and freedom of man, and to uphold the morale of the whole people. For this is a war of faith as well as of arms."

* * *

Gilkey Preaches Purpose of God

Charles W. Gilkey, dean of the chapel of the University of Chicago, addressed the graduates gathered for the quarterly convocation service. "You have been taught to think. Now you will be called upon to think and act in a world that very often does not do both," he said. "That was the cause of the failure of the last war. We won it, but we were not ready for the peace. This generation must not make that mistake. There will be great religious tension in the coming days. We must not leave God out of the picture. Man has a responsibility for the future, but he is not alone. God has a plan and a purpose for us to carry out. Faith will help us to keep in line with that purpose. Otherwise we may well end in despair."

* * *

We Must Proclaim Our Faith, Says Tittle

"Among us," said Ernest Fremont Tittle of First Methodist Church, Evanston, "though we have not all seen eye to eye on the war issue, there has been a blessed fellowship in Christ. What, then, are we now called to do? We dare not deny the faith that is in us, to which heretofore we have borne witness. That would be cowardice, betrayal of trust, and indeed spiritual suicide. Surely we are called to be loyal to what we believe to be the will of God revealed in Jesus Christ. In ways we may take in loyalty to the will of God as we understand it, we are called to resist evil, to serve and make sacrifices for our nation, to seek justice and freedom for all men. Also, we are called to maintain our fellowship in Christ on the basis of a common devotion. We are called to pray for one another and for the Christian church throughout all the world, that it may be indeed the body of Christ, seeking to heal the hurt of the world through the reconciliation of men to God and to one another."

* * *

Pacifist Ministers Confer on Crisis

One hundred pacifist pastors, or one out of every 15 Protestant ministers of the Chicago area, met at the First Methodist Church in Evanston on Dec. 12 to counsel together. Steps were taken to urge the Federal Council of Churches to issue a statement that the church should be the church in this crisis, neither preaching hate nor blessing war, but witnessing faithfully to the reconciliation of sinful men to God and thus to one another. It was felt, also, that encouragement should be given to the desire for the cessation of hostilities and the substitution of conference as means of addressing ourselves to the world's problems. The meeting adopted a statement much like that made by the Fellowship of Reconciliation as its own, committing it to the officers of the group for editing and circulation to those present.

* * *

Statue Raised to Tolerance

A $50,000 statue to George Washington, Haym Solomon and Robert Morris, designed by the late Lorado Taft and intended to be a shrine of tolerance and cooperation, was dedicated Monday. Senator Scott Lucas, Governor Green, Mayor Kelly, Bishop Bernard J. Sheil, auxiliary bishop of the Catholic archdiocese of Chicago, Bishop Wallace A. Conkling of the Episcopal diocese, and Rabbi M. Teller, president of the Chicago Rabbinical Society, participated in the dedication.

CHARLES LESLIE VENABLE.

Foakes Jackson, Noted Theologian, Dead

Dr. F. J. Foakes Jackson, a professor at Union Theological Seminary, New York, from 1916 to 1934, and since then emeritus professor, died on Dec. 2 at his home in Englewood, N. J. Before coming to this country he was dean of Jesus College, Cambridge, and honorary canon of Peterborough cathedral.

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Outlines Negro Problems in War

Max Yergans Calls for End of Racial Discrimination in Efforts to Aid Democracy—Housing Needed

(Correspondence from Indiana)

INDIANAPOLIS, Dec. 9.—On Sunday afternoon, Dec. 7, with the first announcements of the attack on the Hawaiian islands still ringing in their ears, 400 citizens assembled in the gymnasium of the Senate Avenue Y.M.C.A. to hear an address on "The Negro and National Defense" by Max Yergans, executive secretary of the American Negro Congress. Yergans is a man of deep culture and of scholarly attainments, a lecturer in the College of the City of New York, with a background of world travel and of residence for some years in Africa. A forceful speaker and penetrating thinker, he is regarded by Negro intellectuals as one of their foremost leaders.

Speaking directly to the question of the war, now seen suddenly as carrying with it certain American involvement, Dr. Yergans said: "Our life here as Negroes is inseparable from the nature and consequences of the war. Africa, too, is inseparable from the war and from what will be undertaken after the war, for nowhere else in the world is there so large a body of controlled labor as upon that richest of the continents."

The Negro was pictured as having a large stake in democracy, though representing a minority discriminated against within democracies. National unity is needed, but it must be a national unity that employs all hands, black and white. Discriminations must be removed so that those discriminated against may make their contribution to the common welfare. The stake of the Negro as of all Americans is in maintaining democratic procedures, not in taking away or restricting basic human rights.

* * *

Japanese Attack Brings Unity

To the relatively evenly divided opinion among Hoosiers as to the merits of isolationism or intervention the Japanese military's unannounced attack upon American possessions brought an abrupt end. There is apparent no organized opposition to the action taken by the government and there is an apparent acceptance of the inevitability of involvement with the central powers.

* * *

Half Indianapolis' Population Lives in Condemned Houses

The Indianapolis housing situation, to which reference has been made in these columns from time to time, has been kept before the public through hearings by the governor's housing commission, a body appointed as a result of public pressure. The chief city health inspector recently told the commission that his department has listed 660 dwellings as "unfit for human habitation" but has condemned only 130 of these and that in most of them tenants continue to live. At the same hearing the citizens housing committee, voluntary and unofficial, stated that (1) according to WPA surveys 32 per cent of all dwellings in the city, containing half the population, are substandard; (2) one-fourth of all houses in the city have no inside bath or toilet; and (3) the city's vacancy rate has now fallen to the lowest point in recent history, nine-tenths of one per cent, including condemned and other substandard dwellings. In addition, it was pointed out that the state employment service estimates a need for 5,000 more homes in 1942 to house 17,000 incoming workers. Union labor leaders participated in the hearing and declared that labor is "in the mood to speak at the polls" because of the inactivity of city officials who have failed to establish under law a local housing authority, as most American cities have done. There is a feeling that labor's threat is no idle one and that politically minded leaders may see the light. Open opposition seems to center in organized realtors and builders.

* * *

Marriage Delayed for Honor Students

A survey made of 1,201 of the 1,991 students who graduated from Indianapolis high schools in 1930 showed that after 10 years there was apparent a definite relation between both their marital status and the amount of money they made. Boys who made "A" grades were making an average of $38.72 a week and those who made "C" grades made an average of $30.09 a week. Pupils who made poorer grades had married in greater numbers than those who made good grades. Among boys 37 per cent of the "A" students were married after 10 years, as compared with 75 per cent of the "C" students. Among girls 67 per cent of those making "A" grades were married, while 84 per cent of the "C" grade students had married. A reason advanced for the dearth of marriages among the boys making the higher grades is that these tend to take additional training and the years of preparation prevent marriage.

* * *

And So Forth

A committee on religious education, cooperating with the state superintendent of public instruction, Dr. Clement T. Malan, is canvassing the possibilities of a state-wide program of biblical instruction in the schools, a practice already being followed in several communities. It is agreed that the committee's study is to be in the field of biblical history and literature and ethical conduct based on the Bible.

A constitution committee, composed of representatives of ten denominations, the Indiana Council of Christian Education and the Indiana Council of Church Women, has drawn up a constitution and by-laws for the contemplated Indiana council of churches. This will now be submitted to the denominations for their approval and will become operative when seven denominations approve it.

GEORGE WALKER BUCKNER, JR.

A.C.L.U. Seeks Pardon For Earl Browder

The American Civil Liberties Union calls upon President Roosevelt in a letter to grant executive clemency to Earl Browder, Communist party secretary who is serving a four-year term in Atlanta penitentiary for fraud in securing a passport. Admitting the legality of the conviction, it declares that "the length of the sentence was due to political prejudice."

Air Raids Feared In N.Y. Churches

New York Ushers Trained for Emergency—Pacifists Withhold War Support—Holmes Offers Resignation

(Correspondence from New York)

NEW YORK, Dec. 15.—The people of this city, having passed through the first confusion of air-raid alarms and rumors, have settled down to the grim task of defense and war in earnest. There is no exaltation and fanfare. Thousands are volunteering at recruiting stations, as airplane spotters, as fire wardens or for first aid. Classes of instruction for various precautionary duties are held everywhere. There is almost complete lack of sirens, fire-fighting supplies, air-raid shelters or even central, coordinated control centers or trained and designated authority. Churches are preparing for air raids. Sixty ushers at Riverside Church have been given instructions as to how to guide worshipers to safety. An alarm bell has been installed in the Cathedral of St. John the Divine. The large illuminated cross in Trinity churchyard has been blacked out for the period of the emergency.

* * *

Groups Unite Behind Government

Many so-called isolation groups and other national or class organizations have signified their loyalty. John T. Flynn, chairman of the America First Committee, and Charles A. Lindbergh issued statements calling for national unity behind the government. Labor unions unanimously made a war pledge of maximum production. Bankers' association, lawyers' guilds, chambers of commerce, Catholic war veterans and veterans' associations joined as one voice in pledging "unqualified support in every effort to defeat the enemy." The Carnegie Endowment for International Peace offered to the government "the services of its secretary, the division of international law, their personnel and equipment."

* * *

Church Leaders Urge Christian Restraint

The presidents of the Home Missions Council, the Foreign Missions Conference and the Federal Council of Churches issued Tuesday a call for church people "to maintain a Christian composure and charity in their dealings with the Japanese among us." Toward Japanese in America, many of whom "are loyal, patriotic American citizens," the statement called for a "discipline which, while carefully observing the precautions necessary to national safety, has no place for vindictiveness." There are still 85 Protestant American missionaries in Japan, 55 in Thailand and an unknown number in China. It was emphasized that "the missionary boards are working with the government, doing everything possible to communicate with missionaries in the Far East. Most of those remaining are single men who volunteered to stay with their posts." The belief was expressed that missionaries in countries

Behind the fearful fact of war there lies for the world Christian church the grave problem which D. C. Holtom probes to the bottom in his memorable series of articles

JAPANESE CHRISTIANITY *and* SHINTO NATIONALISM

Year by year, ever since Japanese nationalism entered upon its program of Oriental conquest, the tension between the Christian church in Japan and Shinto, the religion of Japanese patriotism, has grown more severe. It almost came to a climax in Korea two or three years ago, when Christian schools closed rather than have their students take part in ceremonies at Shinto shrines. It was just coming to a head in Japan itself when the deepening of the political crisis forced most missionaries to leave that country. Now Japanese Christians—only about 250,000 of them in the midst of 70,000,000 of their fellow Japanese, all bursting with patriotic zeal—are left to wrestle with this issue alone. This is a problem which must be solved before the future of Christianity in the Orient can be assured. But before it can be solved it must be understood. How many American Christians can say that they truly understand it? To make understanding possible Dr. Holtom has written this series of *six memorable articles,* which The Christian Century presents with justifiable pride as a contribution to the ultimate solution of one of the most perplexing but important problems now confronting the world-wide church of Christ.

D. C. HOLTOM

first went to Japan as a professor in Tokyo Gakuin, the Baptist college, in 1910. Later he served for a long period as professor in the Baptist Theological School there. Still later he became a professor of the history of religions in the union theological school conducted at Aoyama Gakuin, Tokyo. Meanwhile, working with Japanese Shinto scholars and constantly engaged in independent research, he had become the acknowledged leading authority of the English-speaking world on the religion of Japanese nationalism—Shinto. Borton, Elisseff and Reischauer in their standard *Selected List of Books on Japan* speak of Dr. Holtom's book, *The National Faith of Japan,* as "a standard work by the outstanding Western authority." Hugh Byas, Tokyo correspondent of the *New York Times,* called it "one of the first half-dozen really indispensable books on Japan." And in *Monumenta Nipponica* A. K. Reischauer calls it "Probably the most authoritative statement of what modern Shinto stands for that has appeared in any European language." Dr. Holtom is now living in Palo Alto, California.

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dominated by the Japanese will not be mistreated.

* * *

Fellowship Reaffirms Opposition to War

The executive committee of the Fellowship of Reconciliation, in a statement issued Wednesday, alone opposed the war. It declared that "the fact that our own beloved country has now again been drawn openly and fully into war does not alter our own opposition to all war or our refusal, insofar as we are free to determine our course, to take any part in war measures." The statement, however, recognized "the gravity and complexity of the problems confronting our country and the sincere depth of conviction of many who feel that war preparations and war under present circumstances are inevitable and necessary." The wish was expressed that "all men might come to conscientious renunciation of war" but Fellowship members "disclaim every purpose to sabotage or obstruct the war measures of our government or officials, soldiers or citizens in the performance of what they regard as their patriotic duty."

* * *

Holmes Offers To Resign

John Haynes Holmes, in a statement on the war read yesterday to his congregation, predicted that the conflict would last for 10 or 15 years and described it as "a disastrous war, exhausting our wealth, wrecking our economy, ruining our democracy and despoiling our culture." He said he would not aid war as a citizen nor would he "bless, sanction or support war." "I thought through my pacifism more than a quarter of a century ago. It was tried as by fire in the last war." He further stated that he had offered his undated resignation to the board of trustees of the church. Indications were that it would not be accepted.

J. Henry Carpenter.

Dr. Leinbach, Reformed Church Editor, Dies

Dr. Paul S. Leinbach, editor of the *Reformed Church Messenger* of Philadelphia, died suddenly on Dec. 7 at Harrisonburg, Va.

Chungking Missionary Leader Dies

Rev. William A. McCurdy, who developed the Methodist institutional church at Chungking into one of the best known Christian churches in that country, died in a hospital at Mineola, Long Island, on Dec. 8. He was 54. Mr. McCurdy had been in west China since 1919. Twice his home in Chungking was bombed by Japanese.

Above and beyond the battle

WALTER W. VAN KIRK, of the Federal Council, points out the only path to lasting peace—not revenge and retaliation, but by carrying into the arena of international affairs the gospel of justice and mercy, the gospel of the Christ who is the Way and the Truth and the Life.

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Youth to Discuss World Missions

Presbyterians Convene in Memphis—Episcopalians Consider Social Service—Form Church Council

(Correspondence from Memphis)

Memphis, Dec. 14.—The second quadrennial youth convention on world missions of the Presbyterian Church, U. S., will meet in Memphis Dec. 30-Jan. 1. Making due allowance for war conditions, the convention should bring together 2,000 young people from 17 states. The program is built around the theme, "Thy Will Be Done." Among the speakers will be John A. Mackay, president of Princeton Theological Seminary; W. T. Thompson, professor of religious education in Union Seminary of Richmond; R. H. Edwin Espy who served as executive secretary of the Amsterdam Youth Conference; Miss Ruth Seabury of the Foreign Missions Board of the Congregational Christian Churches; and Frank H. Caldwell, president of the Louisville Presbyterian Seminary. The last named will have charge of the worship. The five commissions set up at Atlanta will report on the following topics: "Changing World Conditions and Their Implications for Christian Missions," "How Far Have We Come?" "Examining Our Resources," "Opening Doors of Opportunity," and "Youth's Place in the Kingdom Enterprise." The convention will be interracial.

* * *

Labor Leader Avoids Peace Conference

As head of the committee on labor and management of the Memphis ministers association, S. E. Howie recently sought to have leaders of the A. F. of L., C.I.O. and of industry sit down together at a dinner in First Methodist Church. They were expected to hear their common problems discussed by an OPM official in such religious atmosphere as the clerical members of Dr. Howie's committee might be able to generate by their presence at the table. Just as the event was about to take place, the A. F. of L. spokesman reported that his group would have to be counted out for the time being. But the idea has not been abandoned.

* * *

Congregationalists Merge Forces

The Tennessee and Kentucky Congregational conferences have merged. Their first joint session was recently held at Crossville, Tenn. Victor Obenhaus, principal of Pleasant Hill Academy near Crossville, accompanied the Academy Singers on their recent tour of the middle west. The presidents and deans of all A.M.A. colleges are in session at LeMoyne College, Memphis, as this is being written. Fred L. Brownlee, president of LeMoyne, is still general secretary of the A.M.A., and divides his time between New York and Memphis.

* * *

Presbyterians Explore Merger Possibilities

An exploratory meeting of leading Presbyterians, U.S. and U.S.A., has just

been held in Knoxville looking toward the merging of the two denominations. Two Memphians, T. K. Young, U.S., and Josiah Sibley, U.S.A., represented their respective presbyteries, Dr. Sibley has the only U.S.A. church in Memphis.

* * *

Hold Seminars on Social Service

Under the auspices of the diocesan board of Christian social service of which William G. Gehri is chairman, Episcopalians have enjoyed valuable seminars in Knoxville, Chattanooga, Nashville, Memphis and the University of the South at Sewanee. "The Church and the Social Crisis" was the theme of the five meetings which were led by Dr. Clifford Stanley, formerly professor at Virginia Theological Seminary and now rector at Cape Girardeau, Mo. In all five centers ministers of other communions were invited to attend the seminars, and many did so.

* * *

Negro Leaders Finance Lane College

Two annual conferences of the C.M.E. Church have just been held in Memphis. The 60th session of the West Tennessee conference was held at the Collins church with over 500 delegates present, and the 27th Jackson-Memphis conference was held at the Greenwood church with over 600 in attendance. Bishop J. Arthur Hamlett of Kansas City presided over both. Bishop William Y. Bell of Georgia addressed the Jackson-Memphis conference and presided over the election of delegates to the general conference to be held in Chicago in May. Thirty thousand dollars was raised at the West Tennessee conference and the Jackson-Memphis conference raised over $25,000 for the endowment fund of Lane College at Jackson.

* * *

And So Forth

Kirby Page led the ministers of Memphis and environs in a spiritual retreat which blessed the numerous group who attended. The retreat was held in First Methodist Church whose minister, Joseph A. Smith, is a liberal in all the finer implications of the word.

A. J. Muste recently spoke to the ministers who compose the Crosscut Club and to the college students of the city on the general theme, "Making Tomorrow's World."

J. J. Walker has just begun the 17th year of his ministry with Central Church —the only liberal Disciples church in the city. When he came, the congregation was worshiping in a tabernacle with a dirt floor. Now they worship in a $70,000 Gothic sanctuary in a fine section of the city. He has blessed the religious life of Memphis by bringing to the city such leaders of his denomination as Herbert L. Willett and Burris Jenkins. In token of his long ministry, Mr. Walker's people presented him on last Sunday with a new study, equipped with the things which most ministers desire and few ever achieve except in imagination.

Because of a recent visit of J. Quinter Miller of the Federal Council, many members of the Memphis clergy are interested in forming a city church council. There are few cities of 300,000 population—none known to me—without such a council.

MARSHALL WINGFIELD.

Farm Workers to Get Higher Pay

British Authorities Order Increase as War Measure—Free Churchman Preaches at Cambridge

(Correspondence from England)

LONDON, Nov. 23.—The minimum wage of the agricultural laborer is to be £3 a week. This has been agreed by the national council after it had been considered and approved by the local committees. It does not seem a large sum in itself, but when it is compared with the wages paid formerly it shows a remarkable advance. I remember well the time when in some parts of England 12 or 13 shillings a week was the rate. Of course £3 in the country is worth far more than it is in a city. The change is taken to be a sign that the country will not allow agriculture to be neglected as it has been. This will mean in the future many changes, especially in the price of food. In wartime subsidies may meet the need, but a long-term revival of agriculture cannot be based on subsidies.

* * *

Commons Mourns Jack Jones

Jack Jones, the Labor member for West Ham, is dead. It will be a surprise to some readers of the press to discover that he is mourned by his fellow members with a genuine affection. In the press he chiefly figured as an unruly member with an entirely fearless disregard of the limitations upon language accepted in the House. His interruptions often led to storms; sometimes to a clash with the speaker; sometimes even to his temporary withdrawal. It was not always understood outside the House that all the time this Irishman with his witty and outspoken style was one of the most popular of its members. Those whom he attacked and, by all the usual standards, insulted, were his friends. It was simply that he was recognized as a big human with a deep devotion to the oppressed and suffering common folk.

* * *

International Christian Fellowship Within Britain

We are reminded that just as there are British churches in other European countries, so these also have their own churches within this land. Some are very ancient. The Church of the Dutch in Austin Friars, which was demolished in an air raid, dated from the earliest days of the Reformation. The outbreak of war brought these churches new tasks and opportunities; the formation of European armies in Britain, and the establishment here of governments in exile, have been made the occasion for many fresh and varied ministries. The

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"I am glad to tell you of our satisfaction with your Quarterly, which we have used with our adult classes. It is receiving many compliments. The teachers find it a great help in preparing the pupils for the class sessions. The material as you present it is something the pupils can 'bite their teeth into.'

"We took a ballot on the further use of the Quarterly. As a result of the vote, which expressed a strong demand for your publication, we herewith place a standing order for 125 copies—unless you are notified in advance that more copies will be needed.

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"ARMIN F. BAHNSEN, Minister."

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Commission of the Churches for International Friendship and Social Responsibility has inaugurated a series of fellowships whose business it is to draw together the Christian people of Great Britain and our Christian guests from overseas.

* * *

Religious Instruction in Day Schools

In the midst of the war the House of Commons found time on Nov. 18 for a long and serious debate upon the provision of religious instruction in our schools. Last February the leaders of all the churches approved five points, which in their judgment would mark a great advance. It should be remembered by American readers that the schools are still under the Education Acts of 1870 and 1902. From 1870 our system of universal education dates.

* * *

Issues Churches Raise on School Religion

Meanwhile those who are concerned in this matter are bringing together the various societies concerned: the board, the National Union of Teachers, the churches, the local education authorities. It may be explained that the five points deal chiefly with such matters as the proper training of teachers for this duty; the rearrangement of school time, so that the members of a staff who are trained and willing to give this teaching may be able and free to do so (it is still the law that the first three-quarters of an hour in the day shall be reserved for this subject); the provision of a syllabus for all schools; and the obligation of every school to have a daily act of worship. There are still difficulties chiefly of a practical character in the way, but the weight of public opinion is on the side of an advance beyond "1870" and "1902."

* * *

Free Churchman Preaches at Cambridge After 300 Years!

It is noted that for the first time for three centuries a free churchman has preached the sermon which is preached before the University of Cambridge. Dr. Elmslie, the principal of Westminster College, which is the training college for the Presbyterian Church of England, preached at Great St. Mary's on Nov. 23. The correspondent who supplies "A Spectator's Notebook" in the *Spectator,* makes a correction: it is the first time since 1660, he declares; for in that pulpit a former undergraduate of Sidney Sussex College, called Oliver Cromwell, preached.

* * *

And So Forth

Indian students at King's College, Newcastle, have formed a library to commemorate the name of the late Rev. C. F. Andrews, who was born in Newcastle.

A report upon road deaths has been published by the ministry of war transport. There has been a "serious deterioration in road behavior," it is said, "by all classes of road users." There are many reasons given, one being the wartime mentality of living dangerously. The report, which is based on special investigations throughout the country, points out that in the first 12 months of the war 8,358 persons were killed on the roads, an increase of 25 per cent over each of the years 1935-38. In the second 12 months of the war the number of deaths rose by a further 20 per cent to 10,073.

EDWARD SHILLITO.

Approve Plan for Church Council

Representatives of Eight Interchurch Bodies at Atlantic City Adopt Plan for One All-Inclusive Council

(Special Correspondence)

ATLANTIC CITY, Dec. 11.—By approving the merger of eight national interchurch organizations into one new agency which will represent the whole of American Protestantism in all its varied interests, 250 church leaders have made the three-day conference which has just ended here the most important interchurch meeting held in this country in a generation.

Protestant cooperation has grown up during the past half-century around the major functions of the churches. For example, every church carries on foreign missions. More than 50 years ago denominational officials who were especially concerned with the administration of foreign missions began to meet annually to talk over their mutual problems. In time this meeting came to be known as the Foreign Missions Conference. Later an office was set up which carried on work in the interest of all the mission boards between conferences. The same process began to work among church leaders interested in other causes. Home missions, religious education, missionary education, stewardship, women's work and church-related colleges all held union meetings and developed interdenominational organizations. As these expanded and took a broader view of their functions, they became aware of each other, first as competitors, then as possible cooperators. Now after a decade in which this cooperation has grown rapidly, the representatives of all these interchurch agencies have met at Atlantic City and decided to unite in one organization.

A New Churchmanship

The reason why this happened so soon was that parallel with this process of functional cooperation there has been developing a cooperation between churches as churches. The Federal Council of Churches has made it possible for non-Catholic denominations to act with unanimity on a growing number of matters of common concern which none could manage alone. One of the latest, for example, is the establishment of a committee representing the interests of Protestantism in the camp communities and defense towns. In the united evangelism of the National Preaching Missions, in radio broadcasting, in social welfare activities, in working for international justice and good will, in research, in activity in behalf of the Christian family—in these and other areas it has been found possible for the churches to cooperate as churches. Through this cooperation at the top, a greater unity has become possible between churches in local communities. So the Federal Council of Churches on the national level is paralleled by local and regional federations of churches which carry on many of its activities.

Growth of organization however finally became so complex that it reached the point of diminishing returns and jeopardized growing cooperation. More than 20 interorganization committees were set up to cover overlapping interests and secretaries began to complain that they spent all their time in committee meetings. Further, this complexity proved to be a serious handicap in dealing with the radio and other new opportunities for joint action. "Imagine," said Roswell P. Barnes, Federal Council secretary at Atlantic City, "a radio announcer having to end each announcement of a joint program with the words: 'Sponsored by the Federal Council of Churches of Christ in America, International Council of Religious Education, Home Missions Council of North America, Foreign Missions Conference of North America, National Council of Church Women, Council of Church Boards of Education, Missionary Education Movement of the United States and Canada and the United Stewardship Council!"

The Atlantic City conference met on call of a "Committee on the Study of Closer Relationships." At the first session Herman N. Morse presented a report which revealed that the organizations receive from the churches, individuals and foundations a total of more than $780,000 a year. Their publication business alone totals $200,000 a year. While no comparable study was made of the aggregate receipts of subnational cooperative organizations of the churches, Hugh C. Burr, who spoke for the Association of [local] Council Secretaries, reported that it probably adds $1,200,000 to the total.

Cooperation Already Far Advanced

The groundwork which made consideration of a more complete cooperation mandatory was the fact that it has already gone so far that it must either be stopped or extended. Detailed examination by Quinter Miller, of the Federal Council, of the existing agencies showed the conference that in both aims and in actual work there is extensive organizational overlapping. The foreign missions enterprise, for example, is concerned with foreign missions but it cannot stop until it affects religious education, financial promotion, research, public relations, ministerial training and other functions which are carried out by other interests of the churches. Each of the other major interests of interchurch cooperation is similarly pervasive. Nevertheless the existing complication of organization makes this necessary cooperation difficult. There was little criticism of the summary of the study report: "The existing interdenominational organizations on every level are limited in their effectiveness, first, because they represent only a part of the churches; second, because they represent only a part of the interests of the churches included in their constituency; third, because in different degrees they are all inadequately supported; fourth, because their interrelations are such that each is not sufficiently reinforced by the strength of all."

Four Proposals Studied

Four merger plans, designated by the first four letters of the alphabet, were presented by the study committee, with a careful summary of arguments for and against each. Plan A, representing the least possible advance over the present situation, simply called upon the agencies to expand their existing cooperation without changing their structure. Plan B went further in that

it formalized this extended cooperation through the creation of an intercouncil service agency. The committee obviously hoped that the third proposal, Plan C, calling for all-out merger in a single corporate agency, would be approved. They therefore gave an important section of their report to an examination of its possibilities. Plan D, which received little support, was simply Plan C omitting foreign missions.

Would Missions Be Hurt?

The real debate of the Atlantic City conference developed between advocates of a slightly improved status quo and champions of complete merger. After the study committee had presented its careful analysis of the present situation and outlined the possible next steps, several foreign mission secretaries pointed out the difficulties a merger would create for this major interest of the church. "Critical years are ahead," said one secretary. "This is no time to be diverting staff energies to the complicated negotiations necessary to effect a merger. Present cooperation may be jeopardized by too rapid an increase in the tempo." Dr. A. L. Warnshuis of the International Missionary Council, while holding that a single agency was desirable and eventually inevitable, pointed out the difficulty inherent in the fact that the Foreign Missions Conference now includes 61 denominational boards, whereas none of the other cooperative agencies include more than the International Council's 40, while the Federal Council has the formal affiliation of only 24 denominations. How could such differently constituted bodies be united?

To meet this difficulty, Plan C provides for the separation of the new cooperative agency into divisions. Denominations which do not desire to cooperate in the total program can participate in one or more divisions. While it is true that a number of the smaller denominations do not cooperate in some of the present interchurch agencies, it was shown at Atlantic City that the 20 denominations which are affiliated with five or more interchurch agencies have a membership of 25,165,451, which represents a large proportion of the Protestant total.

Approve Plan for Merger

Throughout the meetings at Atlantic City there was the utmost candor in discussion, combined with a genuine sense on the part of all of the need to construct a more flexible and effective organization and a will to do what could be done. One by one the early apprehensions of this group or that were met, either with more adequate information or by an adjustment in the general plan. When the vote finally came to "approve in principle of the creation of a more inclusive cooperative organization" on the pattern of Plan C, it was wholehearted and almost unanimous.

Under Plan C one agency will replace all the existing interchurch agencies, a suggested name being the "Council of the Churches of Christ in North America." The Atlantic City conference, on motion by Ralph C. Diffendorfer, set up a committee to continue studying the organization and program of such a council and its relation to the denominations, to the existing agencies and to the state and local councils. It authorized the existing councils to proceed as soon as possible to set up such joint service departments as may be feasible, even before the completion of the merger. The study committee is to bring a final proposal before Dec. 1, 1942, to a conference similar to the one that has just been held. This will then be submitted for ratification to the existing agencies. They will within three months act on it in their annual or biennial meetings. If it secures their approval, which now seems likely, then it will be submitted to the denominations for final action. That, as a matter of course, will take some time.

Control in Plenary Body

It is proposed that ultimate control within the new agency shall be in the hands of a "central plenary body or council" initially set up by the denominations accepting membership. Its constitution is expected specifically to provide that it shall have no administrative control over the constituent denominations or over their respective boards. Positively, it would have a general oversight over the entire work of the council, serve as the channel of common actions of the churches as the Federal Council does now, be the "voice" of all the churches when they desire a united expression and conduct the relations of the American churches with the World Council of Churches.

The plenary body would do its work through an organization having operating divisions and service departments. The divisions are expected to be broadly functional, dealing with worship and evangelism, Christian education, Christian social action, higher education, foreign missions and home missions. The service departments would serve all these functions, dividing their activities into field supervision, research and survey, publication, general promotion, mercy and relief promotion, religious radio, women's work, youth work, public relations and treasury.

History was made at Atlantic City. An "undefeatable urge" moved the delegates and mountains of difficulty melted before them. That urge originated in the more inclusive churchmanship which has been growing in recent years and in a commensurate sense of obligation. "In the crisis that confronts Christian civilization today a divided witness and a divided ministry will not be good enough," said the Atlantic City study report. "A divided church will never overcome and conquer a divided world. A cooperative movement divided within itself is a very imperfect instrument wherewith to unify a divided church." Recognizing this, the Atlantic City conference charted a clear course toward the merger of eight interchurch agencies into one Protestant organization and set sail toward that goal.

HAROLD E. FEY.

Current Feature Films

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M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Kansas Cyclone (Rep.) Don "Red" Barry	*Western.* Wells-Fargo inspector rides in to solve mystery of ore-wagon thefts and the sheriff's sudden access of wealth.	Riding, shooting, the winning of the lovely sister of the sheriff—all in the *best western routine tradition.* Y
Private Nurse (Fox) Jane Darwell, Brenda Joyce	*Drama.* Two nurses, one young, the other old, straighten things out for young patient and her divorced parents.	A loosely strung story, with many unnecessary elements spinning the film to tedious length. Gangster element unpalatable. *Amateurishly presented, trivial.*
The Maltese Falcon (War.) Mary Astor, H. Bogart, S. Greenstreet, Pierre Lorre	*Melodrama,* with detective pursuing secrets of international plotters searching for fabulously valuable statuette.	Direction is superior for this sort of film, producing admirable mystery and suspense. Personal elements serve rather to detract, but for the most part this is, *of its kind, excellent.* M
Mercy Island (Rep.) Gloria Dickson, Otto Krueger	*Melodrama.* Neurotic lawyer makes things miserable for fellow members of fishing party stranded on Florida key and for wrongly accused doctor hiding there.	Possibilities here for effective characterization, but they are not realized, film becoming just another melodrama, rather awkwardly worked out. *Routine.* M
†Target for Tonight (War. release of R. A. F. film.)	*Documentary* detailing steps taken in one actual raid by R.A.F. on rail center in Germany, from first plans to final flight by one squadron.	An excellent example of a really effective documentary film, objective, inclusive, unemotional. *Informative, vivid.* M, Y
U. S. A. at War (The March of Time, distributed by R.K.O.)	*Documentary,* summary in nature, with new newsreel shots on present-day happenings incorporated with old newsreels recounting events in World War I.	Stressing constancy of American need to "preserve freedom," this makes use of portions prepared for *The Ramparts We Watch.* Little more unity than average newsreel, but old shots make it *interesting.* M, Y

BEST CURRENT FILMS

For Family: Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, It Started with Eve, Men of Boys' Town, The Reluctant Dragon, Tanks a Million.

For Mature Audience: All That Money Can Buy, Blossoms in the Dust, Citizen Kane, Here Comes Mr. Jordan, Hold Back the Dawn, How Green Was My Valley, Ku Kan, Ladies in Retirement, The Little Foxes, Major Barbara, Meet John Doe, One Foot in Heaven, Sergeant York, The Stars Look Down, Suspicion.

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